Aniela Jaffé

An Archetypal Approach to DEATH DREAMS AND GHOSTS

Faust: „Bin ich denn abermals betrogen?
„Verschwindet so der geisterreiche Drang,
„Dass mir ein Traum den Teufel vorgelogen,
„Und der ein Pudel mir entsprang?"

So haben Sie denn die alte Frage wieder unter der grauen Decke der Zeit ~~wieder~~ hervorgezogen und ihr ein neues farbenreiches Gewand gegeben. Darob herrscht eitel Freude im Reiche der Geister, der grossen und kleinen, und Mutter Natur nickt Beifall.

C. G. Jung

im März 1958.

Aniela Jaffé

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DAIMON

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Foreword

The author of this book has already made a name for herself by her valuable contributions to the literature of analytical psychology. Here she tells of strange tales which incur the odium of superstition and are therefore exchanged only in secret. They were lured into the light of day by a questionnaire sent out by *Schweizerischer Beobachter*, which can thereby claim to have rendered no small service to the public. The mass of material that came in arrived first at my address. Since my age and my evergrowing preoccupation with other matters did not allow me to burden myself with further work, the task of sorting out such a collection and submitting it to psychological evaluation could not have been placed in worthier hands than those of the author. She had displayed so much psychological tact, understanding and insight in her approach to a related theme – an interpretation of E. T. A. Hoffmann's story "The Golden Pot"[1] – that I never hesitated in my choice.

Curiously enough, the problem of wonder tales as they are currently told – enlightenment or no enlightenment – has never been approached from the psychological side. I naturally don't count mythology, although people are generally of the opinion that mythology is essentially history and no longer happens nowadays. As a psychic phenomenon of the present, it is considered merely a hunting-

1. "Bilder und Symbole aus E. T. A. Hoffmanns Märchen 'Der goldne Topf,'" in Jung, *Gestaltungen des Unbewußten* (1950).

ground for economics. Nevertheless, ghost stories, warning visions, and other strange happenings are constantly being reported, and the number of people to whom something once "happened" is surprisingly large. Moreover, despite the disapproving silence of the "enlightened," it has not remained hidden from the wider public that for some time now there has been a serious science which goes by the name of "parapsychology." This fact may have helped to encourage the popular response to the questionnaire.

One of the most notable things that came to light is the fact that among the Swiss, who are commonly regarded as stolid, unimaginative, rationalistic and materialistic, there are just as many ghost stories and suchlike as, say, in England or Ireland. Indeed, as I know from my own experience and that of other investigators, magic as practiced in the Middle Ages and harking back to much remoter times has by no means died out, but still flourishes today as rampantly as it did centuries ago. One doesn't speak of these things, however. They simply happen, and the intellectuals know nothing of them – for intellectuals know neither themselves nor people as they really are. In the world of the latter, without their being conscious of it, the life of the centuries lives on, and things are continually happening that have accompanied human life from time immemorial: premonitions, foreknowledge, second sight, hauntings, ghosts, return of the dead, bewitchings, sorcery, magic spells, etc.

Naturally enough our scientific age wants to know whether such things are "true," without taking into account what the nature of any such proof would have to be and how it could be furnished. For this purpose the events in question must be looked at squarely and soberly, and it generally turns out that the most exciting stories vanish into thin air and what is left over is "not worth talking about." Nobody thinks of asking the fundamental question: what is the real reason why the same old stories are experienced and repeated over and over again, without losing any of their prestige?

On the contrary, they return with their youthful vitality constantly renewed, fresh as on the first day.

The author has made it her task to take these tales for what they are, that is, as *psychic facts,* and not to pooh-pooh them because they do not fit into our scheme of things. She has therefore logically left aside the question of truth, as has long since been done in mythology, and instead has tried to inquire into the psychological questions: Exactly *who* is it that sees a ghost? Under what psychic conditions does he see it? What does a ghost signify when examined for its content, i.e., as a symbol?

She understands the art of leaving the story just as it is, with all the trimmings that are so offensive to the rationalist. In this way the *twilight atmosphere* that is so essential to the story is preserved. An integral component of any nocturnal, numinous experience is the dimming of consciousness, the feeling that one is in the grip of something greater than oneself, the impossibility of exercising criticism, and the paralysis of the will. Under the impact of the experience reason evaporates and another power spontaneously takes control – a most singular feeling which one willy-nilly hoards up as a secret treasure no matter how much one's reason may protest. That, indeed, is the uncomprehended purpose of the experience – to make us feel the overpowering presence of a mystery.

The author has succeeded in preserving the total character of such experiences, despite the refractory nature of the reports, and is making it an object of investigation. Anyone who expects an answer to the question of parapsychological truth will be disappointed. The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations. The reports leave no doubt about this; moreover, in most cases their authenticity is confirmed by independent parallel stories. It cannot be doubted that such reports are found at all times and places.

Hence there is no sufficient reason for doubting the veracity of individual reports. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychology of the unconscious has thrown so many beams of light into other dark corners that we would expect it to elucidate also the obscure world of wonder tales eternally young. From the copious material assembled in this book those conversant with depth psychology will surely gain new and significant insights which merit the greatest attention. I can recommend it to all those who know how to value things that break through the monotony of daily life with salutary effects, (sometimes!) shaking our certitudes and lending wings to the imagination.

C. G. Jung

Introductory Note

The material used for the present investigation consists of letters written in response to an inquiry initiated by the editor of the popular Swiss fortnightly, the *Schweizerischer Beobachter,* in 1954 and '55. This inquiry had been preceded by a series of articles on prophetic dreams, coincidences, premonitions, apparitions etc. The editor concluded the series with the question whether readers had had similar experiences and, if so, would they report them to the *Beobachter.* The response was astonishing; more than 1200 letters containing about 1500 accounts were received.

I am most indebted to the editor of the *Beobachter* for having generously placed the whole of the material at the disposal of Professor C. G. Jung who entrusted me with its psychological investigation. It was his interest in the matter and our many conversations on this subject that enabled me to classify the material according to the principles of analytical psychology and to seek a psychological interpretation of the many experiences related.

I should also like to express my thanks to Mr. Martin Ebon of New York for the interest he has shown in this book. It is at his instigation that it is published in English. He had previously translated and published my paper on the same subject "Psychological Aspects of Spontaneous Cases," in the *International Journal of Parapsychology* (Vol. IV, No. 2, Spring 1962).

Especially warm thanks are due to Mrs. Jane Pratt of Bridgewater, Connecticut, not only for her interest, but also for her generous help with the translation into English.

Finally I should like to thank Mrs. V. C. Klein-Williams, Miss Veronica Ladenburg and Miss Mary Elliot for the translation and Mr. R. F. C. Hull for the translation of C. G. Jung's foreword.

The Letters

The first thing that strikes us about the letters is their number. This is proof not only of the lively interest such questions arouse, but shows that "occult"[2] or, as they are often termed, "super-sensory" or "supernatural" experiences may be more common than we are generally ready to admit. In our so-called age of technology, there are no less than 1200 readers of a German Swiss fortnightly who considered it worth their while to report "irrational" incidents. They did not do so lightly. It is obvious that many of them hesitated before putting pen to paper, reluctant because their experiences are often not taken seriously, and they themselves are laughed at or branded cracked, liars, or tellers of tall tales. Thus in practically all the letters the writers ask that their names be omitted in case of publication, either because they do not want to be "talked about," or because others concerned must be considered. The predominant feeling is that there is something in these experiences which commands special reticence or even awe. They touch on something inexplicable and mysterious, whose effects remain unpredictable even after the lapse of years. Even children feel these misgivings. In many cases they have kept their experiences to themselves, unable to speak of them to their parents or closest relations. Sometimes the writers have taken their priest or pastor into their

2. *Occultum* (Latin) = the hidden.

confidence, which may be a hint that "occult" experiences often touch on the religious sphere.

I express my special gratitude to the writers. It was their frankness that made the investigation possible. Among them are representatives of all social classes, but most of them are farmers, workmen, tradesmen and office employees. And it must be added that some of the finest, most genuine and original letters are written by "the common man," or simple women from town or country, while in the letters from intellectuals, critical reflections often tend to blur the impression of the experiences. There are, of course, exceptions in both cases.

The Value of the Letters as Scientific Material

The first question that arose in dealing with the letters was their value as material for scientific research. They cannot, in themselves, be considered as a contribution to the science of parapsychology as it is practised today. This must be emphasized from the start.

Hans Driesch, one of the German pioneers for the recognition of parapsychology as a branch of science, laid down a few rules for the scientific evaluation of "occult" phenomena. Reports of premonitions, clairvoyance, prophetic dreams, etc. could be accepted as valid research material only when set down in writing and communicated to some reliable person before corroboration by the actual event. In cases of haunting, apparitions, etc., each individual incident should be carefully observed and verified. Neither requirement was fulfilled in the case of the *Beobachter* letters.

I considered whether I should try to obtain proof of the experiences. However, verification years after the event had taken place would have been of doubtful value. Sometimes the occurrences happened to fathers, mothers or relatives of the writers, and most of the experiences were so charged

with emotion that they were in any case difficult if not impossible to record objectively. It will, however, be explained later why the letters, in spite of these reservations, are scientifically instructive and significant.

It must also be remembered that the rules laid down by Driesch for parapsychological investigations are no longer regarded as absolutely binding. The question of the truth of each individual account is not as important as it was, say, at the end of the last century, when parapsychology was still in its infancy. Today accounts of parapsychological experiences can be handled with more freedom than they could when it was still an open question whether paranormal phenomena did or did not exist. Through decades of scientific research a greater certainty has been achieved, so that the original primary rules may, under certain conditions, be laid aside. However, meticulous verification of spontaneous parapsychological phenomena must still be regarded as the basis on which this borderline science should rest.

Besides spontaneous phenomena, the field of parapsychology also covers actual laboratory research. This has been developed steadily within the last generation; the scientific method and the statistical evaluation of its results have become the main object of research. Experimental parapsychology was developed and promoted in the grand style mainly by J. B. Rhine at Duke University. By means of his famous experiments with cards, Rhine proved that man was capable of extrasensory perception (in parapsychological literature, ESP). Thus man can, for instance, have knowledge of events distant in space or time without that knowledge being conveyed to him by his five senses. On the contrary, the knowledge of the future or distant event comes to him, as it were, through "hidden channels of the mind," as Louisa Rhine, J. B. Rhine's wife, called her book on spontaneous parapsychological phenomena. Rhine rendered the incalculable service of placing parapsychology on a scientific basis by means of strictly checked and controlled laboratory tests, and a broad field of parapsychological

research all over the world has ensued from his investigations. Experiments with mediums – individuals outstandingly gifted with ESP – were carried out as long ago as the end of last century, but these were but the first uncertain steps of a very young science. Such experiments, of course, still play an important part in parapsychological research, though in a more exact scientific form. While in that type of research *individuals* are tested for their special gifts and capacity for ESP, etc., the tests initiated by Rhine have been conducted also in series, and were able to demonstrate those gifts as *common human faculties.* This was Rhine's momentous discovery.

Thus experiments, exact observation, inquiries (questionnaires) and statistics are the foundation of parapsychological methods in our day. We must, however, mention those scientists who have summarized the results of these inquiries and drawn conclusions; for instance C. G. Jung in Switzerland. Most of his investigations were based to a large extent on the scientific results of Rhine's research. His first concern was to discover the psychological conditions under which parapsychological phenomena occur, and his approach involved, above all, the action of unconscious factors inaccessible to planned experiment. In his essay, *Synchronicity: An Acausal Connecting Principle,*[3] which will often be referred to in the course of the present inquiry, Jung provided an explanation for parapsychological phenomena and particularly for "meaningful coincidences," prophetic dreams, precognitions, telepathy, etc. He did so by including the unconscious and its laws as the constellating factor. Jung's first and still important publication, his doctoral thesis published in 1902, *On the Psychology and Pathology of So-Called Occult Phenomena,*[4] was a scientific account of experiments with a female medium.

3. C. G. Jung and W. Pauli: *The Interpretation of Nature and the Psyche,* Pantheon Books, New York, 1955 and *The Structure and Dynamics of the Psyche,* Collected Works, Vol. 8.
4. In *Psychiatric Studies,* Col. Works, Vol. 1.

In the chapter entitled "The Mailbag" of Rhine's book, *New Frontiers of the Mind,*[5] we read that since the appearance of his first publication on ESP he has received thousands of letters from every part of the country and every kind of writer. Like the letters to the *Beobachter,* many of them are accounts of personal experiences. Most of the writers were deeply impressed by their experiences and, as Rhine says, "write with a ring of sincerity that one feels to be beyond question." The same can be said of the writers to the *Beobachter.* Rhine cannot accept the letters "as evidence, although to say this is not to cast doubt upon the veracity of the writers"; nevertheless he attaches great importance to these written accounts, not only because they establish a living contact with people outside the laboratory walls, and record experiences closely akin to those investigated by himself, but because "some day perhaps our files of this sort of material will be utilized in some research of a classifying or analytical nature." Thus Rhine confirms that similar accounts – for instance the letters written to the *Beobachter* – may also be put to good use and form the basis of a psychological investigation. In the meantime Louisa E. Rhine has undertaken the work suggested by her husband. She has published the results of her investigations in an essay, "Hallucinatory Psi Experiences"[6] (Psi denotes the human capacity for extrasensory perception) and, later, in her book, *Hidden Channels of the Mind* (1961). From time to time I shall be referring to this thorough study which is based on a much larger number of letters than I had at my disposal. Mrs. Rhine was chiefly concerned with classification and parapsychological analysis of the reported material, whereas the point at issue in this book is a psychological and interpretative one. In the last chapter the role of the unconscious, especially of the "archetype" as an "organizing" factor in the unconscious, and the Jungian concept of "synchronicity" have been given special attention. Moreover

5. New York, Toronto 1937.
6. *The Journal of Parapsychology,* Duke University Press, Vol. 20.

I was interested in the significance which the experience had for the correspondents and particularly in the meaning of the events as symbols.

What does it mean if ghosts so often appear surrounded by light? Or if they are so often seen as white figures? Or headless, or transparent? These details are the rule, but are they mere chance? Or is there a meaning underlying the rule? It was these questions which led me to apply to the mysteriousness of the apparitions the method applied in Jung's psychology to manifestations of the unconscious, dream, images, visions, poetry, etc. That is, I tried to interpret the phenomena with the help of amplificatory material.[7]

It was, of course, inevitable that in applying an interpretative and psychological method, one should also be confronted at every turn with the question of the *nature* of the apparitions, with the problem of *what* it is that is experienced and reported. The answer can only consist of suggestions and hypotheses drawn from the inner logic of the experiences; these are based on Jung's research into the unconscious, particularly into acausal connections.

The Archetypal Character of the Experiences

The "occult" experiences recorded in the present collection, considered as mere facts, break no fresh ground. What the letters have to tell can be found in the oldest traditions. Experiences in which a dying person announces his presence by knocking, footsteps, the breaking of crockery, or a ticking in the wall, the motif of premonition or precognition, prophetic dreams, haunting or actual apparitions, etc.,

7. Amplifications, in contrast to Freud's free association in the interpretation of dreams, are an expansion and enrichment of the subject by analogous or similar images from folklore, myths, legends, fairy tales, and even from poetry, insofar as they spring from similar unconscious sources.

have been handed down from time immemorial in every part of the world and have survived in primitive as well as in highly civilized cultures, regardless of rational objections and criticism.

For these reasons the philosopher Arthur Schopenhauer (1788–1860) refused to consider accounts of apparitions simply as fabrications. Such an interpretation would, he said, be refuted by the absolute similarity inherent in the very peculiar nature of the alleged phenomena, however far apart in space and time were the happenings recorded.

A similar standpoint was taken by Henri Bergson (1859–1941). In his presidential address to the Society for Psychical Research, London, in 1913, on "Apparitions and Psychical Research," he said: "When I consider the vast number of cases, their similarity, their family likeness, and the agreement of so many testimonies, all of which have been analyzed, checked and investigated, I am, for my own part, inclined to believe as much in telepathy as, for instance, in the defeat of the invincible Armada. It is not a mathematical certainty, such as is given by the proof of the Pythagorean theorem, nor is it the physical certainty which emerges from the examination of Galileo's law. It is, however, the kind of certainty we have in the field of history or of jurisprudence."

The fact that something is experienced *semper ubique,* always and everywhere, need not be regarded as objective proof of the experience reported, but it might well be regarded as proof of the psychological significance of this type of experience. From the psychological standpoint, a conformity that can be traced to all times and among all peoples points to a faculty of the psyche discovered by Jung. The psyche contains basic structures, or primordial, typical forms of feeling and thought that are repeated always and everywhere. To these structures Jung gave the name of *archetypes.* It is the archetype that is the fundamental principle of order in human experience. It determines such basic human relationships as those between father and son, mother and daughter, man and wife, etc., as well as such basic

situations as birth, death, marriage, sickness, psychic transformation and so on. These situations and relationships appear differently in every individual life, since the one primordial form undergoes perpetual change and is manifested in the boundless variety of human or earthly potentialities. It is from those potentialities that happiness and unhappiness, suffering and success in life spring. But if we strip the personal or biographical facts of their multicolored garment, what remains in every case is the eternally human, the one and the same, eternally recurrent archetypal situation.

Thus a first conclusion can be drawn from the experience of the "occult" recorded in the letters: they are, from the psychological standpoint, *archetypal,* i.e., they recur always and everywhere and are part of the *general experience* of mankind.

They appear to correspond to the basic structure of the psyche.

Man and Experience

The Capacity for "Occult" Experiences

Rhine succeeded in showing that every human being has the faculty for paranormal perceptions. Parapsychological experiences are as much part of life as are intuitions, dreams and hunches. But the degree of that gift differs greatly among individuals. With that we may embark on the *Beobachter* letters, which say a good deal on this point.[8]

We read of children who were born "at the wrong time" or on a marked day, and "can hear the grass grow." "Born on a marked day" often means a Sunday child, but according to our writers there are other days in the calendar, too, that endow the child with the gift of clairvoyance or prophetic dreams. Thus a country woman writes:

> People tell me chat such things cannot be seen by everybody, but only by people who were born under a certain sign; I was born on June 24th, that is Midsummer Day ...

Or again:

> My mother told my father to pray for me to be preserved from such visions. But she attributed much to my having been born on All Saints Day.

8. The letters quoted in this book were altered as little as possible in order to preserve their character.

Another woman who had visions as a child writes:

> My mother, a very religious woman, told me much later that I was born in the "ghost-hour" between midnight and one o'clock, and most likely possessed the gift to see still more ghosts in my life. She was right.

Christmas, New Year's Eve and other feast-days in the calendar *are* marked days. And, it is said:

> Anyone who was born in Lent saw all the ghosts and had to get out of their way, or he would have fallen down dead.

The emphasis on such connections stems from man's desire to find an impersonal background for inexplicable and mysterious experiences. Tracing the gift back to definite, special dates makes the cosmos, with its time cycle, all-encompassing; man has his place in it, is interwoven with it and owes his faculties to his relationship with it. The popular explanation of special gifts that connect man with the cosmic background corresponds to the relationship between the macrocosmos and the microcosmos, between the outer and the inner world, which has always played its part in human thought. Its most elaborate expression may be seen in the medieval doctrine of the "sympathy of all things." The same idea is found in alchemy.

Jungian psychology does not ask whether it is true that Sunday or Midsummer children "can hear the grass grow," foretell the future, or see ghosts; such statements are taken rather as signs of the psyche's innate feeling that the ego, with its gifts and abilities, stands in a wider, impersonal contact – that of the cosmos – and that it is dependent on this higher authority. To the simple person, such a connection represents a value which he experiences as religious, and he expresses this feeling in a natural, instinctive way.

It seems odd and, at first sight, puzzling that the faculties described by the writers can suddenly vanish. Thus a woman

who regularly foretold the death of relatives, near or distant, writes:

> Since the time when my dear husband died, I have not noticed anything more of the kind. Maybe it caused me too much suffering.

Another woman who, from the age of eighteen, had repeatedly heard dying friends speaking or calling her by name, writes:

> After I was fifty-five I never heard anyone call again.

A girl, who had, for a time, dreamt the winning numbers of lotteries, writes:

> One day the foretelling stopped as suddenly as it had come, and took with it all my good luck in lotteries, pools, competitions and the like. And I have never been lucky in anything since.

Another woman says:

> For years I could be sure that if I heard the 'little death-clock' someone near and dear to me would die. How they used to laugh at me and tell me it was only a wood-worm! But when the death came true, they stopped laughing. Since my husband died I have very rarely heard the 'little death-clock' any more, and that is nearly twenty years ago. It was as if he had taken something away from me because it had made me suffer for many years.

What it is that withdraws the gift for prophetic dreams and visions cannot be determined from these short statements. Yet it must be something that detaches man from the kind of harmony with the cosmos described above. Such a separation is not always to be regretted. Indeed, it may sometimes be the first step to that sound footing in reality which is demanded of man. "Persistence in the dreamland of harmony with the cosmos and the infinite," not balanced

by a strong and critical consciousness, often goes hand in hand with a lessening of vitality and even early death. There are examples of this in the letters.

A man writes about a school friend, the son of a farm-hand: "He was a quiet, rather silent boy, with strange eyes, which were dark and deep and looked you through and through." He had second sight, a few instances of which are given in the letter. According to the writer's description, he was a "freak," until in the end, while still a boy, he foretold his own death. "How can I be lying down there in the well when I am standing here?" he asked his friend – and it was in that very well that he was drowned.

A Swiss living in Russia tells how his fourteen year-old son went out one night with a friend to a nearby brook to catch crayfish, and how they suddenly heard a confused singing, which they soon recognized as a church choir.

> Then all of a sudden the singing was all around us, so that we could not tell whether it came from below, from the side or from above. After a while we could hear the priest's voice quite distinctly, then the choir chimed in again, singing antiphonally, as they do in the Orthodox Church.

When the father asked the two boys what they had done the whole time, his son answered: "Well, we prayed, too. What else could we do?"

This account is remarkable because the experience took place in Communist Russia, where, as the father adds in his letter, the fact that there is no God is hammered into the children's minds. Both boys plunged deep into the "spiritual world" and behaved as if it were a tangible reality. In this case, too, the father writes: "Neither of the boys lived to be old."

It seems as if too close a contact with the "world of the spirit" weakens the vital powers. This is proved by, among other cases, Justinus Kerner's famous biography of Frau Hauffe, "the Visionary of Prevorst" (1829), whose life was spent in ill-health and physical suffering. Madame M. Bouis-

sou, the gifted medium, fell seriously ill after many years of work as a clairvoyant and was obliged to retire.[9] The medium examined by Jung in his student days died at the age of 26. Even legends express the danger of contact with the "spirit world"; the touch of a ghost, or sometimes the mere encounter with one, is said to bring death. Science, however, has not so far laid down any rules or laws in this connection.

It may be that the father in another letter acted very wisely when he soundly boxed his little girl's ears when, having often foretold coming events, she had dared to ask him whether he would marry someone else when her mother died. "There's one thing I can tell you – you're never going to see anything again," he shouted, as if exorcising her. And in actual fact the child never "saw" anything afterwards, even when she was grown up. "The spirit was cast out" and the gloomy prophecy remained unfulfilled. The box on her ears barred the often dangerous way to the irrational, and that was certainly all to the good. Life could go on.

The faculty of precognition, especially when it has to do with the death of friends or relatives, is not always welcomed as a gift of fate, but is rather often felt to be a heavy burden. Annette von Droste-Hülshoff, the German poetess (d. 1848), who herself suffered from this gift, coined the phrase "tortured race" to describe such persons. Words such as these often recur in our letters.

A woman who had prophetic dreams, not only of death and misfortune, but of happy things, too, writes: "I have tried to rid myself of this evil by prayer, but these weird things go on happening." Referring to a dream which had come true, she uses the strange words: "And so it had come back, the dark, uncanny thing."

An old man who regularly knew beforehand of the death of others never told how his knowledge came to him. We

9. Her autobiography was published by G. Frei, Lucerne, 1957. Cf. "The Journey of the Soul," this book, page 157.

read that he "took his fatal secret to the grave with him." A nurse who, to her great distress, had foreknowledge of the death of her patients, called it an "affliction," and another woman writes: "It is not very pleasant to be troubled with clairvoyance and such things," adding with a sigh of relief: "Thank God, I am no longer so burdened now."

Another woman writes:

> After all, I do not exactly enjoy knowing that if I dream of an open pit in the ground, somebody in my village is going to die. I should be glad to be free of such dreams.

It is easy to understand that a heavy burden is laid on the person with such a gift, a sorrow that requires an especially strong personality. These "death-seers," or clairvoyants, stand apart from the common run. They have a secret which delivers them to the inexplicable but isolates them from their own kind and makes them suspect to their fellowmen. This can be clearly seen in the experience of an 11-year-old boy. During the holidays he was allowed to toll the church bell with the sexton's children, and one day he prophesied that the rope would break away from the bell. It actually did so, although it had never happened before: "Very frightened we children rushed out of the church, while the bell tolled on by itself until the tolling quietly died away." The letter goes on: "For a long time the children avoided me, and even a good many of the farmers made the sign of the cross when they met me."

This boy suffered the penalty of the outcast. His gift of predicting a future event seemed all the more uncanny as it manifested itself in a consecrated place. Although it happened only once, the boy was set apart, a "marked" creature. That is why in primitive village communities the medicine men, who are skilled in magic, lead isolated, lonely lives apart from the group, like the "spirit-seers" and those who have second sight in our own civilization. We can understand why most writers of the letters emphasize that they

have kept their experience secret for years. Something prevented them from speaking of it, since in telling they would not only have profaned, as it were, a secret memory, but would have taken upon themselves the odium of being "different."

The Meaningful Experience

Experiences of the irrational are, however, not always felt to be a burden, as they are when precognition, clairvoyance or hallucination are habitual. Isolated experiences can bring light into a hard life, illuminate a stretch of the way and provide great relief. This often happens when the foreknowledge or prophecy is felt to have established a meaning in the sequence of events. People are much more ready to submit to a fate that has a meaning than to one which is blind and inscrutable. According to many letters, foreknowledge in itself is felt to relieve anxiety. Possibly in these cases the psyche is prepared for an imminent and painful blow of fate by experiencing it beforehand in the mind; it is a kind of rehearsal. For instance, a woman who dreamt of the destruction of her home by fire before it happened wrote:

> In spite of all, the shock was not so great and I was not so hopelessly depressed; after all, I had been through it all in my dream.

Another characteristic account comes from a woman who dreamt that her sister, who had died at an early age, appeared to her:

> She looked just the same as ever, with a radiant smile, in all her youth, and she was holding in her hands a snow-white wreath like the ones you buy when little children die. But when I looked at the wreath, wondering, she only smiled the more, and it seemed in a way to make her happy that it was

she who should be the bearer from the other world of this wreath, which is the symbol of death.

The next day the news came that the dead sister's 10-year-old godson had been killed by a fall from a tree. "My sister had fetched him. But," the letter closes, "she had shown me how happy it made her, and so we knew that it was good ..."

A dream by a young girl, commonplace in itself, became an experience which gave a meaning to her life. She tells how she had decided to become a nurse, since she felt a vocation for it, but a dream changed the course of her fate. She dreamt that she was standing in the kitchen wearing her white nurse's apron:

> Then a tall man with lovely, wavy fair hair, dressed in a blue cheviot suit, passed by me. We looked straight into each other's eyes. He was an utter stranger to me. A voice said quite distinctly: "That man is your fate." I was startled by the dream but I said to myself: "No. I shall never marry. I shall stick to my decision," and forgot the dream. [A few weeks later she was introduced to a man] I saw the fulfillment of my dream quite clearly and down to the smallest detail. We have been happily married for thirty-five years now. Of course there have been plenty of disappointments and difficulties. But the firm conviction in our hearts that it was God who brought us together helps us to stick to each other through all our difficulties. Not all dreams are moonshine.

The same meaning is conveyed by a woman who had decided, when she was twenty-five, to break off her engagement and who told her fiancé so.

> On a sparkling summer Sunday, I was walking with my mother across the Wettsteinbrücke at Basle to the other side of the Rhine. In her own inimitable way she was telling me stories of old Basle. I was listening enthralled. Suddenly I saw a broad beam of light falling from the sky, across the Rhine; my fiancé was coming towards me on it, and his eyes were fixed on me. I gazed at him in wonder, and heard the words: *That is your way.* The vision vanished and I heard my mother saying: "Whatever's the matter with you? I tell you

> stories and ask you questions and cannot get a word out of you. And you look dreadful – is anything the matter? You're as white as a sheet." But from that moment my way lay clear before me. Two years later we were married. There were hard times now and then, but always, when I nearly despaired, I saw the great beam of light and heard the words: *That is your way.* Even today I remember the very place where I had the vision.

This is an example of how a single visionary experience can establish a meaningful connection between personal life and a suprapersonal authority, and shed a beneficent influence on the future.

The meaningful connection can be regarded as a bridge between the known and the unknown, the everyday event and the timeless, and it is a strange coincidence that in this young girl's experience the bridge appears in dual form; not only does the vision take place on a bridge, but another bridge – a "great beam of light" – links earth to heaven.

The bridge motif occurs with remarkable frequency in connection with "occult" experiences. A few more letters in which it plays a part will help to clarify the image.

A woman dreamt that she was standing on a bridge and saw a man struggling desperately for his life in the water. The same evening she received news that her father had been drowned.

A young Swiss girl staying in England dreamt twice in the same night that she was walking across the Bahnhofbrücke (Station-Bridge) in Zurich. A woman coming towards her told her in great agitation that her father had had an accident and that she must go home at once. Actually her father had died twelve years before, but five weeks after the dream her mother had a very serious accident.

A girl living in Solothurn (Switzerland) dreamt that she met her cousin on the Bahnhofbrücke in Zurich. The cousin told her that their grandmother had died. In the morning she received the announcement of the death.

A mother dreamt that she was out in the country with her three children – the eldest was five – and was crossing a little bridge in a clearly defined landscape. They were all clothed in black and very sad. About seven months later the youngest child died. Strange to say not long after this, the dreamer moved to a certain district in the canton of Berne, which corresponded in every detail to the dream landscape with the bridge.

A woman dreamt that she was trying to swing herself over a high bridge-pier, but failed. On the other side of the bridge her mother was standing: "She lovingly waved to me to go back – it wasn't time yet ..." A few months later the dreamer fell seriously ill: "But I knew" she adds, "that the time had not yet come." An old man writes:

> One evening sixty one years ago, when I was seventeen, I was crossing an old covered wooden bridge. It was nearly eleven o'clock. When I had walked over two meters of the bridge itself, it was flooded with a greenish-yellow light, and through the light there came floating a funeral procession which never touched the ground. The whole bridge was crowded with the procession, and I saw everything as clearly and distinctly as if it had been a film. Hardly had I reached the other end of the bridge when all was dark again and the apparition vanished. I must add that at that time there was no electric light, not in our village at any rate. The road was pitch dark. Anyone will understand how utterly terrified I was by the apparition – it was a feeling of fear I cannot describe. And no one, not even the learned professors who lecture us on the wireless, are going to make me believe that there are no ghosts, for I had all my wits abut me and saw everything as clear as day. That is the plain truth.

In most of the experiences related in the letters, the bridge indicates the transition from this world to the other, and frequently has to do with death. It is a symbol of the link between "here and there," the present and the timeless, or, in psychological terms, between consciousness and the unconscious.[10] The absent-mindedness described by the Basle girl corresponds to a state of diminished conscious-

ness; at the moment of her vision she is, as it were, on a "bridge" between consciousness and the unconscious. Her eyes are only half open to earthly reality: they are turned "inward" to the "beyond." That these semi-conscious transitional states are typical of "suprasensuous" experiences will be discussed in detail later.[11]

A last example of the beneficent influence of a visionary experience may be quoted from a woman's letter. In simple words she relates:

> It was a wonderful night, full of stars, when I looked out of the window. I could see everything clearly, right down to the village. Suddenly, next to our neighbor's cottage farther down the hill, I saw a great angel standing. He was nearly as tall as the house. In the morning we were told that a little boy came into the world there in the middle of the night but that by three o'clock in the morning he was already dead. The mother grieved very much at first, but when I told her how I knew that she and her child had been in the care of an angel that night, she was comforted.

In this experience it is the angel (the Greek word *angelos* means messenger) who represents the bridge between the timebound and the timeless, and here, too, the link brought meaning and comfort.

10. In popular belief as well as in myths the bridge has always been regarded as an exceptional and special place, under divine protection. To this very day it is the custom in Catholic countries to place the figure of a saint (St. Nepomuk) on a bridge – it is, so to speak, a consecrated place. On the other hand, ghosts are believed to walk there, and people crossing bridges at night may see all kinds of spookery. In ancient Rome the priest bore the name of *pontifex,* i.e., the bridgemaker, which refers to the ancient duty of the priest to erect a bridge over a river and to sacrifice to the river-god. Later, this "bridge-building" took on a metaphorical meaning, since it is the priest who, by virtue of his office, builds the bridge from the earthly to the heavenly world. In the old Germanic epic the "Edda," the Milky Way and the rainbow are referred to as the "swaying, quivering passage," i.e., as the heavenly bridge which souls cross on their way to Valhalla, the realm of the Gods.

11. Cf. the chapter on *Synchronistic Phenomena.*

The Fate Factor in Premonitions and Prophetic Dreams

The examples quoted will show the meaning assigned to prophetic apparitions and visions: they are regarded as the signs or heralds of a higher power to which man has to submit. This is comparable to the attempts to find a place for clairvoyant gifts in the cosmic relationship with the calendar year – both are prompted by the feeling of ego inferiority in the face of the timeless world of the non-ego. From the psychological point of view this feeling is evoked by the fact that consciousness is dependent on a more comprehensive entity – Jung's "self." The self is the whole of man, embracing consciousness and the unconscious, the ego and the non-ego. In the last resort, it is also man's individual fate. Submission to this power may in the deepest sense be described as religious or devout, and the writers formulate their experiences accordingly.

At the end of an account of a prophetic dream, a woman writes: "People make the biggest mistake when they believe that life belongs to them and that they can do what they like with it. God is not to be mocked."

Another woman tells how, at the age of eight, she had a dream predicting the death of two younger sisters: "Later I saw that my dream was a preliminary announcement sent by God. Then I asked Mother why I had had the dream. Mother told me that it was a premonition from God. Because God knows our ways and our fate."

An interesting case in this connection is that of a man who came to Switzerland as a youth from inflation-ridden Germany:

> There I suffered shipwreck in every way. My situation was so desperate that I could see no way out but suicide. One night I was sitting quietly, quite alone, on a bench out of doors, preoccupied with my intention, when the darkness was suddenly rent asunder and I saw a bright, radiant light, and out of the light there came a wonderful female figure, with her right arm stretched out towards me as if to hold me

> back, while I heard her say: 'Stop – you mustn't – your time has not yet come.' That was thirty years ago, but it still seems to me as if it had happened yesterday.
> It was my first experience, but it did not remain the only one. Strange happenings have passed through my life like a red thread up to this very day, and though I stood at the beginning of a long path of suffering which led me through serious illness, misery and shame, prison and concentration camp, condemnation to death, flight back to my native country, I felt again and again, through it all, that mysterious guidance and help which has led me to this very day and I know will lead me also in the future to a goal I cannot yet know.

The certainty of an inner guidance and its quieting effect is of primary importance in human life. Within the framework of his own existence, man feels an unknown transcendent force. St. Paul expressed this feeling in religious terms when he said: "I live; yet not I, but Christ liveth in me," (Gal. 11:20) In connection with experiences of this kind, Jung speaks of the greater entity of man, namely his wholeness, the self, which has to be discriminated from the lesser entity, the ego. The letter of the man does not convey an experience of the self; rather it relates an encounter with the archetypal figure of the anima,[12] the soul-image of man which appears in feminine form. She leads the man to the self. In the life of our young man the self was experienced many years later and was formulated by him as a "mysterious

12. For the concept of the anima, cf. C. G. Jung, *Two Essays on Analytical Psychology*, Col. Works, Vol. 7, p. 186 ff. and *The Archetypes and the Collective Unconscious*, Col. Works, Vol. 9, I p. 27 ff. It is a commonplace of everyday experience that the character of a woman shows masculine traits, while that of a man is not entirely masculine. These contra-sexual traits betray the influence of the unconscious soul-image. Sex determines consciousness, but the unconscious, whose images are always compensatory to consciousness, bears the sign of the opposite sex. Thus the soul-image of a man is a woman, the *anima,* while that of a woman is a man. the *animus.* This psychic bisexuality accords with the biological fact that sex, masculine or feminine, is determined solely by the larger number of masculine or feminine genes. The smaller number of contrasexual genes seems to produce a contrasexual character which, usually, remains unconscious.

guidance." However, as an archetypal figure the anima also bears the character of the nonpersonal, the objective psyche. Thus the young man feels the transcendency of life in the encounter with the anima as poignantly as he would in an encounter with the self.

* * *

The writers do not always add personal reflections to the accounts of their experiences. Yet in order to understand their attitudes, all we have to do is read the descriptions of the experiences with close attention and see how they reacted to them. This is particularly impressive in cases which deal with a foreknowledge of the writer's own death and his attitude towards it. Such accounts, and the devout matter-of-factness with which the announcement was received, are often deeply moving. Two examples may be given:

A woman writes:

> In Ascension Week, 1900 – on Monday night – my grandmother, who was then only 49, had a strange dream. She dreamt that it was morning, and that somebody knocked at the kitchen window unusually early. She lived in one of those Bernese farmhouses where the kitchen door opens straight onto the road. When she opened the little window in the door she saw the old postman who handed her a letter and the newspaper and said to her with a portentous expression: "Madi, you must read your paper properly today." Grandmother looked through the paper with curiosity, and, to her astonishment, found this announcement in large print on the back page: "Magdalena S. get ready, in three days you will be dead." That was the end of the dream. She felt very strange, and made up her mind to go and see her daughter in town next morning. Very early in the morning she went into the back garden and picked a basketful of beans. To this she added a good piece of smoked ham. Then she put on her Sunday dress, packed her white "death stockings" (used for burial) and set off for town. Soon after eight she arrived at my mother's – it was fifteen kilometers,

but she had walked it, as people of her class did in those days. When my mother asked in surprise why she had come so early in the morning without giving her any notice, Grandmother told the story of the dream she had had in the night. They decided to have the beans and the smoked ham as a special treat for a festive noon meal on Ascension Day – which was on the following Thursday. There was nothing strange about Grandmother; she was cheerful and helped Mother about the house. On Ascension Day she did not feel well in the morning. She had to lie down, and died of a heart attack.

The second account reads:

One morning my father, who was then sixty-five, took every bill from his office and paid them all by postal check; there was not an unpaid bill left in his whole business. Then he went to see our relatives and a family we were friendly with, and said: "Well now I'm going home to die." When he got home my mother called him to come for lunch. He refused to eat and said: "I'm going to die now." And really, my mother saw a change come over him; after a time he stopped speaking and by midnight he had gone to sleep for good. [The writer does not say in what way the knowledge came to her father.]

Both accounts may be taken as examples of how the ego submits to fate, and how even one's own death can be accepted. In both cases the experience of foreknowledge made this acceptance easier – perhaps even made it possible.

The personal attitude to fate is seen most clearly in the writers' reactions to the various forms of premonition, especially when the premonition comes as a warning and challenges them to decide whether to obey the voice of the irrational or not. Thus a mother writes:

It was in February, 1948, early in the morning, and I was getting ready to take my little boy of seven for a long-promised ski-outing. Everything was ready, and we were just about to leave the house when a feeling came over me –

> hard to describe, but increasingly strong – that we must not go. At first I did not want to give in to it, but in the end we decided to stay at home, in spite of the good weather reports and disappointed faces. In the evening we heard on the radio the news of the terrible railway accident at Wadenswil. For quite a time afterwards I lived in a constant state of terror, for we would almost certainly have come home by that train and perhaps met our death.

This woman's courage in obeying a feeling that was no more than vague and indefinable (but right!) shows that she was in touch with nature, with her instincts – in metaphorical terms, with her "animal soul." It is well known that animals feel the approach of accidents and disasters and save themselves in time. Instinctive actions are regulated by the archetypes, by those powers in the human psyche that lie at the foundations of life. The archetypes are manifested on the one hand in images and symbols and on the other in the functioning of instinct. Instinct reaches into the bodily sphere and is one aspect of the archetype, whereas the archetypal images point to a spiritual world that transcends consciousness. This wide-spanned polarity gives a numinous[13] character to all archetypal manifestations and fills man with awe whenever he feels and encounters them.

Obedience to an inner warning often entails consequences that go far beyond the life of a single individual. One of our letters tells of an engineer whose brother – he had died twenty-eight years before – appeared in a thrice-repeated dream imploring him to pay special attention to the main steam-pipe in his factory. Despite the misgivings of his superiors, he gave orders the next morning not to put the main boiler into operation. An inspection showed that, in spite of a recent overhaul, the pipe in the main machine-room had a break. Obedience to the warning prevented a disaster. It does not seem to be mere chance that the carrier of the warning in the dream was a departed spirit. The "dead who know" is a recurrent motif in the letters. The

13. From *numen* (Latin) = the sacred.

"Land of the Dead," the Beyond, is described as a realm where the future is known and physical distances do not count. This relativity of time and space will come up again, and we shall later try to find a psychological explanation of this strange fact. Another experience with far-reaching consequences is related by an engine-driver who, in an access of anxiety amounting to panic, stopped his train and discovered that "murderous hands had loosened the screw of the rails, and a gap in the rails was left." "They congratulated me," he writes, "but I could never drive an engine again, and that is why I am now working in this factory."

Accounts of warnings that have been followed do not always have such far-reaching consequences, yet actually they are just as important. Thus an old woman writes:

> I have been an invalid for many years, and so I lie down for a little every day around noon. One morning, when I woke up, I had an uncomfortable feeling. I couldn't get any peace, no matter where I was or what I did. I went to see my neighbor, but she could give me no advice. ... Then I lay down on the sofa. A picture was hanging on the wall – a beautiful landscape. I had been resting for about a quarter of an hour when I heard the voice of my inmost self; it cried: "Get up!" and again "Get up!" I jumped up and looked around, but there was nothing to be seen. Full of uneasiness I went into the kitchen to make some tea. I had hardly been out there two minutes when I heard a dull bang. First I looked out into the street, but there was nothing to be seen there. But when I opened the door of the sitting-room I froze with terror: The picture had fallen from the wall straight on to the sofa. If I had still been lying there the glass might have cut my face to pieces.

What strikes us in this account is the writer's restlessness, her feeling of being driven hither and thither. It is as though her psyche had felt the danger in advance without being able to locate it. We might regard this restlessness as nature's attempt to protect the writer from the danger of lying down to rest, which might have proved fatal. It is, in its

simplicity, just as astounding as the warning of the loosened railway rails. In both cases the decisive factor was that the writer obeyed the inward voice.

In a similar vein a woman tells how she was sitting with her needlework in the front garden of her house "and heard, quite distinctly, someone calling her from inside the house," how she followed the voice and how, when she had just entered the house, a front window crashed from the fourth floor on to her chair, and shattered it completely. However, this account differs slightly from the railway tale since the warning voice was only recognized after the event as an inner monitor. The woman's action in following the voice and going into the house does not carry the same element of decision, which is important in the evaluation of the attitude towards the irrational.

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An indication of how much there is in premonitions, and what obedience to them means from the psychological standpoint, is given in a letter from a motorist. Driving at night along a highroad it suddenly seemed to him as if his mother (who was at the time peacefully asleep in bed) were guiding his hand towards the brake of the car. "I slowed down and saw something lying just in front of my left front wheel." (It was a drunken man whom he had missed running over by a hair's breadth).

Louisa E. Rhine gives a similar account in her essay: "Hallucinatory Psi Experiences."[14] A weaver looked up from his work one day and saw the apparition of his dead mother in a corner of the room. She beckoned to him and he got up and went towards her. At that very moment a heavy piece of machinery broke loose and crashed into the wall, hitting exactly the spot where he had been standing a few seconds before.

14. *The Journal of Parapsychology,* Vol. 21, No. 1.

The mother who appears to make the warning gesture may be understood in both cases as the "spirit of the mother." From the psychological standpoint, however, we must not forget that the "mother" is a long established symbol for the unconscious. This symbolic definition is very much to the point, since the unconscious is, so to speak, the maternal womb of all psychic being. The unconscious psyche existed first, and consciousness only very gradually developed from it. This can be seen in the life of every individual; adult consciousness gradually evolves out of the unconscious condition of childhood. But it can also be said of the whole development of mankind; our modern consciousness has slowly grown out of the state of primitive darkness and unconsciousness. In any case, the unconscious is the older as well as the more comprehensive entity out of which today's consciousness has emerged. Consciousness stands in the same relationship to the unconscious as an island to the ocean. The unconscious is metaphorically the mother of all being and the mother of every individual consciousness. Thus when we read in the motorist's report that his mother guided his hand, or in the weaver's case that his mother beckoned to him, it is a psychologically satisfactory explanation to say that the unconscious warned them.

In the nature of human experience such unconscious impulses take on concrete form. They appear as images and are, as a rule, even personified. Sometimes they are heard or physically felt. "I felt an inexplicable impulse" does not convey much, but "my mother guided my hand" is something very vivid and concrete; yet both mean exactly the same thing. For the individual himself, such a harmonious relationship with the "mother," or the obedience to her voice and her suggestions, points to a close relation with the unconscious, that is, a rootedness in the instinctual life. The "instinctively right behavior" touches upon the archetypal strata of the psyche. Therefore, from the psychological standpoint, we can see why numerous experiences of instinctive reactions are believed by our correspondents to

belong to the region of the "occult" – for instance, the instinctive and timely avoidance of an invisible obstacle. If we observe the functioning of instincts, not only in man but also in animals, we seem to touch a still secret sphere in nature.

* * *

The letters contain only one example in which the warning of fate was disregarded. In this case it was not a premonition, but "signs" that remained unheeded. A Swiss living abroad wanted to undergo an operation for severe headaches.

> The first time it was impossible for me to get to the place where the operation was to be performed, and I was cured by other means. The second time, the electric apparatus being defective, the operation could not take place. The third time I met a friend on my way to the hospital who told me that a mutual acquaintance had died as a result of this operation. I noticed this warning too, but again put it down to chance and had the operation. Since then the pain has become excruciating. When I consulted other specialists, every one of them gave the same answer: "I have never seen such a condition after this operation." I wonder whether this can all be chance? Or was it a good spirit, or my guardian angel, who was trying to protect me from this operation? (For everybody knows that we are all given a guardian angel at birth.) And may I add that I have never been superstitious and have always tried to think logically, but now I am firmly convinced that there are supernatural things which we have so far ignored and which can have a great influence on our lives if we take them to heart.

What is here called a guardian angel – and guardian angels are mentioned repeatedly in the letters – may possibly correspond to the ancient concept of the *daimon* assigned to every individual. Both the angel and the *daimon* express a determining power, a "guidance," as some of the other writers defined their feelings. From the standpoint of

this "guidance," which is, psychologically speaking, the innate urge for self-realization, it is quite right to question – as the writer of the above letter does – the existence of chance.

The question whether and when one must take a dream or an intuition to be a real premonition presents us with great difficulties. If a mentally unstable person has precognitions they may easily be misunderstood and mislead even a psychiatrist. Mrs. Rhine tells of a highly-strung, somewhat hysterical woman who became very excited one night because she "saw" her son – this was during the war – crash in a burning plane. When her husband was unable to quiet her, he called a physician who decided to hospitalize her. As it turned out, her "vision" had been accurate, so that "her behavior was the perfectly natural reaction of a mother who had just been acquainted with terrible and heartbreaking news." Something similar was reported by Jung: a woman who had suffered from depression for years, and also had a curious phobia about Paris, was cured of her depression but retained the phobia. However, she felt so well generally that she decided to risk ignoring her phobia. She did get to Paris, but was killed there the very next day in an automobile accident.[15]

* * *

From the cases quoted so far, occult experiences, with the exception of habitual foreknowledge of death and accidents, appear to be highly valued by the writers. The relationship with the irrational adds a richer, more meaningful and even brighter dimension to life.

In most cases occult experiences are valued not only because they hint at a meaningful pattern in life, but because they make the writer feel there has been an intervention of fate, experienced as guidance. Cases in which the

15. Jung: *Psychology of the Transference.* Col. Works, Vol. 16, *The Practice of Psychotherapy.*

whole chain of events is necessary for a fate to be fulfilled are of special interest. Such sequences often seem very strange. Two instances may be given. In the first a woman relates a childhood recollection:

> ... A brook flowed past our house. It was fairly deep and therefore dangerous to anyone who could not swim. It was my greatest delight to play by the water, and the most tempting thing was a little flight of steps leading down to it. [One day the child lost her balance, fell into the water and was carried down the brook by the current.] It was just after noon, when all the factory workers were already at home, and there was not a soul on the road. A friend of my father's, who lived some distance away, had hardly reached home when a telephone message came telling him to go back to the works at once. Without thinking much about it, he got on his bicycle and rode back. On his way he suddenly saw a hand coming out of the water, quickly fished me out, and as soon as he saw who I was, brought me back to my parents. ... Then he told my father that he must hurry on to the factory as he had been called back. But it turned out that nobody had asked for him, and the factory was even closed. He made inquiries and related what had happened, but nobody knew anything about it. For the rest of his life he would laugh when he saw me, shaking his head and saying that he would never have believed he could have been rung up by a ghost.

The second account runs:

> My son was doing his military service at Basle. One night he dreamt of his father, who was dead. He only saw his face and one raised hand, and heard him say: "You must not cross the bridge." In the morning he forgot the dream, but the next night he saw the same apparition and heard the same words. He was then sent to work in the cookhouse, where he overate so completely that he awoke with a temperature and had to stay in bed while the others went out on maneuvers. About three hours later news came to the barracks that a bridge had collapsed, burying half a train under it. There was one dead and a number of men were seriously injured; the rest escaped with bruises and scratches. My son was well

> enough to help in the rescue work; his temperature was normal again. The doctor was puzzled; but my son knew that his father had saved him.

Accounts of this kind seem to reveal that in a life which has not yet reached its appointed end, there is an impulse to complete it – whether in a rational or an irrational way. And here the question arises whether fate is inevitable or not. No definite conclusion can be drawn, yet there are letters in the collection which leave the reader thoughtful. The events they relate are of no great importance, but they have far-reaching consequences. Thus a woman writes:

> In the summer of 1913, I dreamt that my brother was in a great crowd at Zurich Main Station and that I had arrived too late to meet him. When he actually announced his visit, I said to myself: "Well, that's not going to happen." To make sure, I arrived at the station an hour before the train was due. I waited, then a notice went up: "Forty minutes late." I walked about the station for a while, but always hurried back to the platform. But what happened? About twenty minutes later I experienced exactly what had occurred in my dream. The engine had broken down, but the train was only twenty, and not forty minutes late.

A similar account comes from a girl who was learning to be a salesgirl at the time:

> One Monday afternoon our teacher had planned to take us to a well-known food factory and I was looking forward to the excursion. Well, Sunday night I saw myself quite distinctly on the way to the station, but as I gaily turned the last corner, to my horror I saw the train moving out of the station with all the other girls, who called and waved to me, and then, of course, disappeared without me. When I woke up I laughed about the dream and thought to myself: "Well, this won't happen to me," for never in my young life had I missed a train. Then I did not think any more about the dream. So when the shop shut at noon, I went to my boarding-house for lunch, with my mind at rest, checked my wrist watch at 12.30 P.M. by the radio time signal and then

> strolled towards the station. But what did I see? Exactly at the same spot as in my dream I saw the train rolling away, while all the girls called to me in exactly the same words. I was thunderstruck for the moment, and could not have looked very bright; for it seemed to me quite impossible that I should have taken twenty minutes to walk from my boarding-house to the station – a distance of about five hundred yards which should not have taken more than five minutes. But both my watch and the station clock said 12.50. I went sadly back to work and had to confess to our superior that I had simply missed the train. ... To this very day I do not know how those twenty minutes passed.

A third case:

> My sister had a dream not long after she was married. She saw her husband lying in bed in his death agony. She saw my father come into the room with me just behind him. She repeated this detail twice: "Papa came in first and you were following just behind."
> A few years later, going upstairs with my father in the clinic, my sister's dream came back into my mind. My brother-in-law had undergone an operation the day before. I remembered what my sister had said: "Papa was the first and you were following just behind." I wanted to cheat the dream and ran up the steps quickly in order to precede my father into the sick man's room, but just as I put my hand on the catch a nurse seized me by the arm and my father entered first as my sister's dream had predicted a good many years before.

The last dream in this series is this:

> One beautiful spring day I thought it would be a good opportunity to transplant and tie our raspberry bushes. I went into the garden with my two children. The younger one went straight to the sandheap while the elder one came with us to the berries. When I looked at the bushes I suddenly felt a terrible oppression settling round my heart which I can hardly describe in words. I set to work but was soon overcome by anxiety. I told my wife how strange I felt. Yet at that very moment a question came into my mind "What is this anxiety about?" Yes, that's it: I had already done

> this job on the raspberry bushes in a dream, and something unpleasant had happened which I can't remember. I knew at once that I must keep an eye on the little girl – she was two – and every two or three minutes I looked in her direction. Suddenly, when I looked again, she had vanished. I sent my older child to see what she was doing and to make sure that the garden gate was shut. She ran off ... passed the water-barrel, stopped, looked into it, bent down – a heart-rending scream: "Mummy!" and she pulled the little girl out of the barrel. The little girl was blue in the face and no longer breathing, but I carried her to the doctor anyway, and he was able to save her life.

In all four accounts the writers did everything in their power to avert the event foretold in the dream – to "cheat the dream," as one of them puts it – but in every case they failed.[16]

We may gather from this, as from the numerous experiences of events foretold in dreams, of presentiments or premonitions, that, strangely enough, the future does not really come into being, but is already existent in some form. It appears to be unavoidable and unchangeable, and that brings us the age-old question of the freedom of human will. From the letters, as we have attempted to show, the factor of fate – a guidance vastly superior to the conscious will of man – merges with great clarity. Man is neither free nor capable of executing his ego-will against the higher power of his own destiny. But the experiences also show that there is a human freedom, when it is conceived of in quite a different sense, namely as a moral problem or a question of consciousness. One can almost say that man's freedom consists of being able either to struggle against fate or to accept it. The two people who knew beforehand of their own death were not free either to die or to go on living, yet by accepting death they died in freedom.[17] The most difficult consequence of

16. L. Rhine has shown in a study *Precognition and Intervention* that in 191 cases where the percipient tried to ward off the fulfillment of the precognition, only in about 9 cases was it possible to avert the event foreseen.

freedom is that it confronts man with the choice between good and evil. We cannot elaborate on this theme here, but can only point out in passing that acknowledging fate as a superior factor does not free a man from participating actively in the conflict between good and evil, nor does it eliminate the conflict. The subjective feeling of moral freedom belongs just as much to the totality of man as the experience of non-freedom. Therefore in every situation man is challenged as a whole – he is guided and at the same time free. In the course of the present inquiry we shall encounter experiences which show the effect which a moral omission, or guilt, can have on the psyche.

With the exception of the case in which a child's life was at stake, the cases just quoted concerned trivialities. Whether a girl misses a train, whether a father or a daughter enters a room first, are incidents which, even if they are known in advance, can hardly communicate a sense of significance except perhaps to a very reflective mind. Nor can they be classified with those above mentioned "rehearsals" of fate, nor regarded as warnings. A mysterious, capricious force seems to be at work here, a power which mingles sense and nonsense in an order dictated by its own law or lawlessness. This force corresponds to the spirit which the alchemists named "Mercurius" or quicksilver. Since the meditations and experiments of the old masters were dedicated not only to the secrets and enigmas of matter but also to those of the mind, it was unavoidable that they too should encounter a "spirit" which is characterized by its elusiveness, intangibili-

17. C. G. Jung has formulated this idea in the following terms: Man can and must attain at least a relative consciousness about his life with the help of the symbols that arise from the unconscious, e.g. in dreams. "If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached by walking upright, if only we had taken the trouble and been patient enough to understand in time the meaning of the numina that cross our path." "Answer to Job," in *Psychology and Religion,* Col. Works, Vol. 11, p. 460.

ty, formlessness and even irregularity.[18] Mercury is supreme sense and utter nonsense. Because of its whimsical aspect, Jung has called the Spirit Mercurius a "trickster."[19]

Also interesting are cases in which, beside the main event of accident, death, fire etc., insignificant details are foreseen with disproportionate distinctness – for instance, the tie of the doctor who fetches the child after the accident, the dead man's shirt, the suit of the man who brought the news of a catastrophe. This reminds one that when momentous events take place, mere external details etch themselves deeply on the mind. Even odors or shades of color remain unforgettable, and can bring back to memory years later the event which they once accompanied.

Forewarnings or prophecies of trivial incidents, however, are in the minority as far as our letters go. Yet the question often arises whether precognitions or precognitive dreams of commonplace incidents are not commoner than is generally assumed; whether such "true" dreams are not registered by consciousness, or whether they are at once forgotten, or not told because they seem too "boring" or meaningless. This presents an interesting field for parapsychological research. As far as our letters inform us, the events foreseen are in some way fateful, and, in the great majority of cases, serious or even tragic. Prophetic dreams of engagements, winning lotteries, changes of employment, landscapes, journeys or everyday happenings also occur; but their number doesn't compare with the overwhelming majority of dreams and premonitions heralding sickness, disasters and death, Even the writers themselves are struck by this fact and ask why it should be so. The question will occupy us later, and will he discussed in the chapter on synchronistic phenomena.

18. Cf. C. G. Jung: *Psychology and Alchemy,* Col. Works, Vol. 12 and "The Spirit Mercurius" in *Alchemical Studies,* Col. Works, Vol. 13.
19. Cf. C. G. Jung: "On the Psychology of the Trickster-Figure" in *The Archetypes and the Collective Unconscious,* Col. Works, Vol. 9, 1 p. 255 ff.

Instruction through the Unconscious: Dreams of Death

Prophetic dreams, premonitions etc. were felt to be helpful either as a "rehearsal" of what was to come (especially when the anticipated or envisioned event was seen in all details as in a photograph) or as the revelation of a hitherto unknown meaning of life. They have, however, yet another function, that of instruction. The dreams or visions in question are usually of a symbolic character. Their images can be taken as assertions, or at least as intimations of what would otherwise remain inexplicable. They revolve primarily around the question of life and death, or of the "beyond." True, images which rise from the unconscious cannot solve the mystery of death. But they may serve to lessen man's fear and dread of its darkness, which would suffice to explain the value attributed to them.

The dreams and visions in which the soul realizes death in advance, so to speak, or in which death is represented, only rarely depict it as a catastrophe. Often death appears in the image of a Journey.

> My father had been an invalid for a long time as the result of an accident. When at last the time came for him to die, he said to my dear mother and to relatives at midday that he was going home by the night train at half-past-twelve. And he died to the very minute.

Another dying man spoke in a similar way. He said that he must "leave tonight for a long journey" and that he would not return. He actually died at two o'clock that night. Many letters have a similar ring.

The motif of the journey is an ancient image of death which we also encounter in many myths. Most of them tell of a journey of the soul that has left the body in order to make its way through the spheres or stations of heaven.[20]

20. Ideas of the kind are to be found in Egyptian mythology. According to Egyptian texts, the soul of the departed boarded the sun-bark for the great journey.

Sometimes it is a journey through the underworld or the depths of ocean and night, like that of Jonah, who was swallowed by the whale and then cast out again.

The images of death as a journey imply that – for the psyche which creates these images – death is not an end nor life after death a nothingness. Whether this is actually so is quite another question and will probably never be answered. In a psychological inquiry, however, the important thing is to show what is revealed in the psychic images and how it is revealed. When one interprets the image of a journey, one is likely to see the idea of development in it. Life itself is often described as a journey, not only with reference to its external and biological stages – childhood, youth and age – but also the inner development of man. The transformation of man's soul, or the process of individuation, is often called a journey. The old alchemists spoke of the souls *peregrinatio.*[21] A *peregrinatio* is also the subject of Dante's *Divine Comedy,* and of Bunyan's *Pilgrim's Progress.*

If we compare the dreams of the "death-journey" in our modern letters with old tales and traditions, we must admit that they give us no more than a faint and sorry reflection of the old, sublime images of the soul's journey or the mystic way. This confirms the observation that individual images never, or hardly ever, attain the perfection of mythical tales. However, their depth is not affected; behind them stands the same original image, in this case the image of a journey undertaken by the soul, whose goal we cannot fathom. In their more or less primitive way such images show that the creative power of the unconscious is still at work, telling the myth anew today, because man forever experiences it anew. This throws a light on the archetypal nature of the images and experiences told in our letters.

A motif closely connected with the journey is that of the farewell. Only in rare cases is the farewell felt to be particularly painful. Much more frequently it takes place with a

21. Cf. C. G. Jung: *Psychology and Alchemy,* Col. Works, Vol. 12, p. 355.

kind of melancholy serenity, and those left behind are more stricken than the departed. Thus a woman dreamt that she met her brother-in-law on a path through a wood:

> I called out a cheerful greeting to him. My brother-in-law smiled and waved back, but when we were about ten yards from each other, he turned down another path, smiled at me again and once more waved his hand. As I had not seen my brother-in-law for years, I was quite taken aback and woke up. The dream was so vivid that I lay awake for hours thinking about it. On the following day I received, to my great sorrow, the news of my brother-in-law's sudden death.

Another account runs:

> When my brother died, his friend awoke at the very moment of his death. He wakened his wife and said to her: I dreamt that Hermann called me on the telephone. I heard his voice quite distinctly: 'Good-bye, Ernst, I must go now.' At twenty past one, five minutes later, the news of his death was telephoned by his family.

A woman living in America dreamt that her father, who was in Switzerland, was standing beside her bed in his light summer suit, white hat and with a walking-stick: "I asked him in surprise where he was going. 'Oh,' he replied, 'I only wanted to bid you good-bye as I shan't be seeing you for a long time. ...' " Then she heard that he had died.

The simple image of a person smiling or bidding good-bye with a friendly wave of the hand, which is premonitory of death, is experienced not only in dreams but even more frequently in the encounter with the "ghost" of the person, who appears to bid farewell just before or after dying, or at the moment of death. Often the ghostly apparition cannot be distinguished from a living person.

There are only two examples of a distinct feeling of sadness about a farewell of the kind. One had to do with suicide, the other with an accident.

The first case is:

> In the night I had a dream which seemed so real that it has remained unchanged in my memory to this very day. I was in a large room. My cousin, who was a great friend of mine, came walking slowly towards me and gazed at me with an expression of sadness in his eyes. He stopped in front of me, took my hand slowly, almost absent-mindedly, pressed it hard and said: "Good-bye – this is the last time we shall see each other."
> After these sad words his figure faded and dissolved into nothingness. The dream moved me so deeply that I awoke and found myself crying into my pillow with grief. ... The next night the dream was repeated and was again so vivid, so real, that I was again utterly shaken by it. ... Five days after my first dream I had a letter from home with the news of my cousin's death. ... Only later did I learn with certitude that my cousin and friend had quit life voluntarily on the day and at the very hour he had left me in the dream.[22]

The following dream is related by a man:

> I saw my cousin under a tree; she looked at me sadly and beckoned to me. I asked her why she was so sad, and she replied that she had to go away on a long journey, I should probably never see her again. Two days later I received news that my cousin had been killed by lightning under a tree.

The atmosphere of sadness which prevails here may possibly be attributed to the unexpected and exceptional manner of death. But one cannot say this with certainty. For any pertinent judgment we should have to know a great deal about the life of the persons in question and the psychological circumstances surrounding their death.

An important detail in the letters, often associated with death, is reunion with the deceased. It is hinted at in the words with which the father took leave of his daughter: "I only wanted to bid you good-bye as I shan't be seeing you *for a long time.*" It follows from this that the dead are returning

22. The motif of suicide and its consequences, which are always described as tragic, will he discussed in the chapter on unredeemed souls.

home to their own people who died before them; the dying father can be sure he will see his daughter again when her own time comes. A variation of this motif can be seen in the accounts of the dead who come to fetch the dying.

Thus a woman writes: "When my father was lying seriously ill, I dreamt I saw him surrounded with flowers and earth; beside him was my dear dead mother, her face radiant with happiness. The next morning the news came by telephone – Father had died."

Another woman describes the following dream: "My sister, who died many years ago – I never knew her, as I was only two when she died – appeared dressed all in white; tall and slender, she came into our home and said: 'I've come for Mother.' Then she sat down and waited in silence. One Saturday evening, exactly two months after the dream, I went to see Mother. She had died painlessly of a stroke.

The deceased who come to fetch the living to their realm are not only blood relations, such as father, mother, sisters or brothers, but just as often husbands and wives, the engaged partner or more distant relatives.

This is illustrated by the following account:

> My grandfather, who lived from 1820–1899, and was married three times, had a strange dream just before his death. He told us how his three wives had appeared to him; the first in front, the second looking over her shoulder, while the third, surviving wife was in the background. The first wife looked at him affectionately and said: "Come, it is time." He died that very month.

An old woman living alone told a friend that she had awakened in the night "because she had heard the door open and felt a strong draught, and suddenly saw her two husbands standing in the doorway. They signaled to her with their hands to come with them, and in the end both said: 'Hurry up! We have waited long enough. Soon we shall come back and take you with us.' Then the door closed and they were gone." The old woman took this experience as a

sign of her approaching death. She asked her friend "for one last favor." She opened the cupboard and showed her a nightdress and white stockings which she had neatly laid in readiness, and said: "I want to wear these in my coffin." A week later she died.

Another woman relates an experience at the death of her mother:

> As long as I could manage, I nursed my mother at her home, and after she was taken to hospital I went to see her every day. One evening I asked the nurse whether it would be all right for me to go home for a short time to attend to a few things quickly. She assured me that I needn't worry, there was no immediate danger. But the next morning I got up early, because this strange unrest had come on me again and I wanted to go. But it was still too early for the train, so I stood at the window looking down on the road. The church clock struck six and the early bell began to ring. Suddenly I saw down on the road a couple coming very slowly towards our house, a man and a woman. The woman was small, like my mother, and was wearing an old-fashioned straw hat. On her right arm she was carrying a bag, while she held her left as if she were being led. I could not recognize the man properly, but the woman was my mother. She looked up and waved to me. I recognized her hat as the one she always said Father liked so much. Suddenly the couple vanished and I said to my husband: "I can go by a later train – I must change my clothes – Mother is dead." Quietly and sadly, he agreed: "Yes, do that, you must know." Soon the telephone rang – my dear mother had died at six o'clock. I am quite certain that my father was leading her by the hand to bring her to me. For at the very beginning of her illness she would say: "Whenever I close my eyes I always see Father. He is holding out his hands to me, and saying lovingly: 'Come along now – we'll go away together.' ... But he's still too far away. ... I can't reach him." But on her last day she was stretching her hands out to something that nobody could see, and whispering: "Soon, soon I shall be able to reach."

Behind these accounts lies the concept of man's return to his own people. Here, too, there is a relationship with old,

mythical images – the land of the dead and the death-marriage. "To return to one's fathers" is a familiar phrase, based on the idea of a realm of the dead or of the ancestors. In the Old Testament we read of Jacob: "He died and was gathered unto his people."

To complete the picture we may note that in rare cases the reunion with the dead is not experienced in peace or joy. Thus a woman writes: "One morning my father told my mother that he had had a strange dream. His dead mother had come into the children's room and said to him, pointing to my little brother: 'I'll take that one with me,' then, pointing to me – 'you can keep that one.' Then she disappeared. My father awoke and thought no more about it. A few weeks later my little brother was taken ill and died."

This account recalls an experience of Jung in Africa. A young native girl fell seriously ill. The medicine man who was called in to treat her declared that "the sick girl is the only daughter of parents who died prematurely and who now live up in the bamboo forest. They came down every night to make their daughter ill so that she will die and be able to keep them company."

He then built a "ghost-trap" in the shape of a miniature hut. Into it he put a little clay figure supposed to represent the sick girl, so that the parents' spirits would come there at night, believing that they were with their daughter. "To our boundless astonishment," Jung adds, "the girl recovered within two days."[23]

The reunion does not always take place between the dying and the dead. There are also accounts which tell of the dying, or those who have just died, being reunited with the living whom they have left behind. This is the case in the following account sent in by a retired engine-driver:

> My brother died in his sixtieth year. A few days after his burial I went to bed as usual and lay awake for a while on my

23. C. G. Jung: "The Psychological Foundation of the Belief in Spirits" in *The Structure and Dynamics of the Psyche,* Col. Works, Vol. 8, p. 304, n. 2.

> back. I was not thinking of my brother. I had lain there perhaps for ten or fifteen minutes when he suddenly appeared out of the surrounding darkness and as if out of a dense fog, about four feet above me. He was life-size and in his everyday clothes and slowly he came floating towards me, and then stopped, lying diagonally above me – but only with the upper part of his body. Then a remarkable thing happened. Suddenly there flowed from his body before my eyes something like a very fine mist, while at the same time a mist flowed from my body. These faint, hazy forms met exactly midway between the two of us and mingled with each other. Then, united, they flowed back into my body.
> The whole thing lasted perhaps a minute, did not make any kind of sound and aroused no feeling. At the moment when this mist or spirit or whatever you call such an apparition had totally disappeared into my body, my brother vanished as silently as he had come. I have often thought of the experience since and wondered what it could have meant, but could never make out. I asked our priest, too, but he could not tell me.

The letter describes a strange form of union between the dead and the living. It takes place neither in a dream nor in the imagination nor by means of a physical gesture (for instance an embrace) rather the "very fine mist" seems to give a hint of a mid-realm, of a corporeal-incorporeal sphere. The two brothers were united in the form of a subtle "soul-substance," and returned, united, to the body of the living brother. In the language of myth he became the "bearer of an ancestral soul," or of a related soul, in this case the soul of his brother. This recalls the idea, more familiar in the East, that children are the bearers of the souls of relatives and of their ancestors.

A parallel to this mythical belief lies in the concept that the human soul is not homogeneous, but rather a collection of highly diverse elements inherited from a whole group of ancestors. Jung says: "Our psyche is by no means a unity. It seems to be a collection of inherited units, probably fragments of the past or ancestral lives."[24] Thus the "spirit of the

24. *Visions* (privately published Notes on Seminars), Vol. 10, p. 108.

grandfather" or the "spirit of the mother" may represent a visible projection of the inherited units.

To return to the experiences of the brothers, one might ask if, from the moment of the union, a change took place in the character of the surviving brother? Did he begin to show traits of character which had formerly been shown by the brother who died? This is something that can frequently be observed in a family where a death has occurred and a survivor takes on, as we say, the "role of the dead."

These reflections cast light on the psychological significance of accounts in which souls of ancestors and relatives await the dying and come to fetch them. According to these reports death appears as a process during which separate parts of the personality – we might call them "partial souls" – come together to form a unity. This is in keeping with the task imposed upon the dying man, of releasing himself from life, in the course of which he must take back into himself whatever belongs to his nature but is still in the world and projected into the environment. This detachment, or withdrawal of projections, does not, of course, take place only at the hour of death, *in conspectu mortis,* but starts when life is being most intensively lived, at its noontide, when the light of consciousness begins, slowly but irresistibly, to turn away from the zenith and towards the decline. From that moment on, man is faced with the task of directing his gaze inward as well as outward, in order to discover in himself what he has experienced in the world and through others. Only then is he able to become what he is. From the psychological standpoint the union with beloved or related souls at the moment of death connotes a merging of partial souls. It is an image of the soul achieving wholeness – as if death were completing what had already begun decades before. No rule can be laid down, yet fairly frequent observations show that man attains the fulfillment of his personality, his wholeness, only at the end of his life or at the hour of death.

It is not surprising that the "partial souls" are represented by the dead or projected into them because even the dead –

for instance, parents, husbands, and wives who have died years before – can play a considerable part in an individual's conscious or unconscious psychical life.

Sometimes the detached parts of the personality, the partial souls, experienced as apparitions, are not represented by related or beloved persons but by impersonal symbolic figures. A striking example is furnished in the autobiographical report of H. Staudenmeyer, *Magie als experimentelle Wissenschaft*[25] (Magic – An Experimental Science). Staudenmeyer tells how the phantasy figures he had consciously evoked gradually became independent and took on the nature of spirits no longer obedient to his will but doing what they liked. From the medical standpoint Staudenmeyer would be designated a schizophrenic.

25. Leipzig, 1912.

The Ghosts

Before embarking on examples, let us again recall the basis of our method. The question whether the experiences were real or even possible did not enter into my investigation, which was strictly psychological. Rather it seemed significant that these hauntings and apparitions have been recorded at all times and all over the world in a similar way. Occasional instances from American, English and French works on parapsychology will be quoted as comparative material.

If we simply open our minds to what the accounts of ghosts and hauntings have to say and how they say it, one point cannot fail to strike us – the peculiarly timeless and impersonal atmosphere which surrounds them; they sound like sagas. This has led me to quote them in full even where the writing is awkward and clumsy. The resemblance to old tales is not surprising, since it is often individual experiences, like those reported in the *Beobachter* letters, which lie at the roots of those sagas. Such experiences are confided to others; the mystery they hold, and the echo they awaken, give them their own peculiar charm and prevent them from falling into oblivion. In time, however, certain changes take place; names and persons are forgotten or altered; they are retold as anonymous happenings or as experiences of heroes – they become sagas or legends. In the following chapter some Swiss sagas will be quoted as comparative

material; they will show an inner kinship with the accounts given in the letters.

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The reader is struck, first of all, by the large number of definite and recurring particulars; many letters speak, for example, of a light surrounding or emanating from the "ghost." Or again a color is mentioned – white, or, more rarely, grey or black. Ghosts that float in air, or become transparent, or fade away are other stereotyped details. In another category are ghosts without heads, without feet and so on. These characteristic details serve as signposts on my way through the multitude of apparitions. They also furnish a starting point for the work of interpretation.

Radiant or Luminous Ghosts

The frequent appearance of a light emanating from the ghosts, or of an illumination and transfiguration of its face or figure, is an impressive detail. Sometimes only a light is mentioned; again it may be a "glimmer" which announces the presence of the departed spirit without the latter becoming visible. In many other cases the great or even supernatural beauty of the ghosts is recorded as a kind of transfiguration.

The light that accompanies the transfiguration usually appears in cases involving the manifestations of deceased relatives or beloved persons. Strange or unknown ghosts are rarely seen in a radiance; they may appear as an anonymous "glimmering," but can also be shadowy, grey, or even black. Some accounts speak of their whiteness, or of white veils in which they are wrapped.

Let us now turn to the accounts themselves.

A woman writes:

> When I was nine I lost my father. I was inconsolable and mourned him for many years. ... Then one Christmas Eve I had gone to bed but had planned to go to Midnight Mass. It was just time for me to get up when I was overcome by terrible stomach colic and had to stay in bed. The pain soon passed off, but then it was too late for Mass. So I stayed in bed. Suddenly I heard the door open and there were soft footsteps with a strange noise of knocking – I was alone at home and was rather frightened. Then the miracle happened – my beloved father came towards me, shining and lovely as gold, and transparent as mist. He looked just as he did in life, I could recognize his features quite distinctly, then he stopped beside my bed and looked at me lovingly and smiled. A great peace entered into me and I felt happier than I had ever felt before. ... Then he went away.

(The particular time of year must be noted – Christmas Eve. Special times and places play an important part in the manifestations of spirits.)

A similar account of the transfiguration of a dead friend comes from another woman:

> In a neighboring village there was a very dear, religious woman whom I knew. I heard she had died and made up my mind to go to her funeral. It was on the day of the funeral, about eleven in the morning. I was just preparing the fire in the stove when suddenly I felt I was not alone – I turned round, and there this woman stood behind me. She was transparent but perfect in her glory and beauty. Her hair, grey in her lifetime, was wonderfully fair and curled halfway down her arms. Her face was clear and white, her eyes were shining, and her teeth in her smiling mouth were beautiful. Her dress, which reached up to her chin, and the sleeves which fell down over her wrists, were of an unearthly splendor.

Another woman relates a memory:

> In 1926 I went to England. Suddenly one night my grandmother appeared to me, just as I knew her, but transparent and bright as the sun, with a smile on her withered lips and a look that pierced me through and through. Holding out

her hand to me, she said distinctly: "I must bid good-bye to you tonight." At that moment I knew I would never see my grandmother again on earth. The ghost, or vision, was so clear, so beautiful and sublime that the memory stayed with me my life long. Two days later I heard from my family in Switzerland that my grandmother had died the night she appeared to bid me good-bye.

The experience related by another woman is slightly different:

One night I saw my beloved father float past me in a beam of light. At first I thought I was dreaming, but then I sat up in bed. Was therefore wide awake. We looked into each other's eyes. Father was more wonderful than I had ever seen him before. I might say that he was almost transfigured. Then it flashed into my mind that something must have happened to him. Next day I got a telegram saying that Father had died of a stroke. Age 85. I was always troubled in my mind about Father's salvation, but because he looked so wonderful when I saw him, I thought he must be prepared in his heart. That put my mind at rest.

It is not quite clear from this account whether the light emanated from the apparition or whether the apparition was surrounded by a light from an unknown source. The same uncertainty may be seen in the following case:

One night at the end of October 1927, I awoke after midnight and could not get to sleep again. There was nothing extraordinary about that. And then what happened? At the foot of my bed, beyond the footrail, a sweet, lovely figure appeared in a religious light. The figure smiled affectionately at me, then the magic apparition slowly faded. Who was the lovely figure? My godmother! (She had migrated to the United States a few years before.) I was expecting a letter from her. And a fortnight later it actually arrived. ... My godmother had died on November 1st. Nothing has ever blotted out the memory of that night.

In the following case the light is more clearly distinct from the apparition. The writer was a governess in the B. family:

> One night I was awakened by an unusual brightness, and I saw in it a figure standing by my bed. Its features were my father's. I heard him say: "I have come to warn you. There is danger threatening you from the people here." Then he vanished and black night surrounded me....

Subsequently the writer gave up the post. She later heard that Frau B. had been arrested for fraud and theft and that the police were looking for her as a witness.

Another account of the apparition of a dying person in a beam of light runs:

> One night I was awakened by the sound of footsteps which came from the passage in our flat. I sat up in bed to listen. It was pitch dark. Then a strange brightness appeared and I saw my bedroom door opening. My friend, Madame X., came in. She wore a long nightdress with an embroidered bedjacket over it and a lace cap. Except for this unusual attire, my friend seemed to be just as I had always seen and known her. The only rather unreal thing was the light. At the moment I did not even wonder where it could come from. When the light faded the room was dark as it had been before. I lit the little lamp on my bedside table. There was nobody in the room. The door was shut. But it was not a dream – that I am sure of. And I knew at once, and have never so much as doubted since, that my friend, by appearing to me, had foretold her coming death. Madame X. actually died at the very time. The clothing agreed in all particulars.

Two more cases might be quoted here in which no "ghost" in the proper sense of the word appeared, but only a light, though in the same "ghostly" fashion and with the same purpose of announcing the death of a friend.

> One Thursday night at three o'clock in the morning I was awakened by a strange glimmer of light. I woke my husband

> and asked if he had turned the light on. He said no, and that it might have been one of the children. I got up and went to see. But all the children were asleep. Suddenly there flashed into my mind the thought of a nun in the Girl's Home where I lived for many years as a child. The nun had brought me up and been a mother to me, and I was devoted to her. And no matter how hard I tried to put the thought out of my mind, it stayed with me and I could not forget it. The next morning I was told by telephone that the dear soul had closed her eyes for ever Thursday night at three o'clock. Surely it means something if somebody who was like a mother to me should think of me in her last hour and come to announce her death in this way.

Another woman writes:

> One night I woke up and my room was dazzling with light, like a sun. I could hardly bear it. I woke my husband, but he said he could not see anything, which I cannot understand to this very day, for the light remained quite a time and was very bright. My husband said I must have a temperature, but I am sure I had not. The next morning we heard that my friend had died just about the time I saw the "brightness" in my bedroom.

The fact that the "brightness" was seen by the woman but not by her husband does not affect the "reality" of the apparition or the sincerity of the writer. It was obviously the projection of an inner perception, as if the writer had had a waking dream.

As comparative material, supplementing the letters to the *Beobachter,* two accounts may be quoted from the famous work *Phantasms of the Living*[26] by E. Gurney, F. Myers and F. Podmore, which contains well-authenticated cases and can therefore serve as the foundation for a scientific investigation. The resemblance to the experiences recorded in the *Beobachter* letters is striking. The first case[27] is the story of two

26. London, 1886, 2 Vols. Reprinted 1962 (abridged, one volume) by University Books, New Hyde Park, N. Y.

27. Vol. 1, p. 417 ff. The account also contains the idea of the farewell of a dying person already discussed.

students who had had to separate because one had graduated before the other. It runs:

> In the morning I had the most vivid dream I remember ever to have seen. I seemed to be walking with young D. (a friend) amidst some beautiful scenery when suddenly I was brought to a waking condition by a sort of light appearing before me. I started up in bed and saw before me, in his ordinary dress and appearance, my friend, who seemed to be passing from earth towards the light above. He seemed to give me one loving smile, and I felt that this look contained an expression of affectionate separation and farewell. Then I leaped out of bed, and cried with a loud voice, "Robert! Robert!" and the vision was gone. [It soon turned out that the friend had died at that moment.]

The second account[28] comes from a man who was staying in Paris at the time and was separated from his children. He was particularly attached to his five-year old son:

> On January 24, 1881, at half-past seven in the morning, I was suddenly awakened by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the center of this light I saw the face of my little darling, his eyes bright, his mouth smiling. This apparition, accompanied by the sound of his voice, was too short and too sudden to be called a dream; it was too clear, too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room to see whether he was actually there.

The child had died in London at the exact time of the apparition.

Similar experiences have been recorded in France.[29] In 1899, Flammarion, the scientist and astronomer, published an article in the *Annales politiques et Littéraires* on mysterious manifestations of the dying, and followed it – like the editor

28. Vol. I, p. 444.

29. Camille Flammarion, *L'Inconnu et les Problèmes Psychiques*, Paris 1900. I took the examples from the German translation by G. Meyrink, *Rätsel des Seelenlebens*, Stuttgart 1908.

of the Swiss *Beobachter* – with an inquiry to the readers whether they too had seen apparitions of the dying or dead, or had forebodings of accidents or anything else of the kind. The same inquiry was published a few months later in two other journals, the *Petit Marseillais* and the *Revue des Revues.* Flammarion received 4280 answers in all – 2456 writers had had no such experiences, 1824 reported definite occurrences. The following letter by a woman comes from Flammarion's collection:[30]

> I had a daughter of fifteen. She was my joy and my pride. Once, when I had to go away from home for a few days, I left her with my mother. [While the mother was still away, she dreamt that her daughter was ill, which soon turned out to be the case. The girl died about ten days later.] Two days before my child died I was lying in bed with my eyes closed, though I was not asleep. My daughter was asleep in the next room with the nurse watching her. Suddenly a penetrating brightness filled the room. I called the nurse, but it was a few seconds before she answered. I jumped out of bed and hurried to my daughter's bedside. Then the light faded and the room was lit only by the night-lamp. The nurse was quivering with fear, and I tried in vain to discover what had frightened her. ... The next morning she related how she had seen my husband, who had died six months before, at the foot of my child's bed.

Another account published by Flammarion runs:[31]

> In 1885 I finished my last year of military service. I had served as a blacksmith in the Arsenal at Tarbes. In the middle of the night I was awakened by a blinding light. I looked up and saw to the left of the foot of my bed a shining disc with a light in it that looked like the steady flame of a night-lamp. I saw no figure and heard no sound, but I had the feeling that a cousin of mine, who lived at Langon and was very ill, was in the room with me. The vision vanished in a few seconds and I lay down again, calling myself an idiot. The next morning I went to work as usual; at 8.30 A.M. I

30. ibid. p. 342.
31. ibid. p. 83.

received a telegram with the news that my cousin had died at one o'clock in the night.

A similar experience is quoted by Louisa E. Rhine in her essays, "Hallucinatory Psi Experiences:"

My mother passed away last February 17, a little after midnight. She was in California while I was in Wichita, Kansas. At 9.40 A.M., February 17, I was sitting in my bedroom at my mirror setting my hair when the room was suddenly lighted with the strangest light. One I can't fully describe. I felt a rustle of wind across my shoulders and a faint sound as the brushing of bird's wings. Then I looked in the mirror. My mother was standing behind my chair, the most beautiful angel you can imagine. She just stood and smiled at me for fully 30 seconds. I said, 'Mother,' and rushed for her and she, light and all, disappeared. I was so upset I shook for an hour. When my husband came home for lunch, I told him about it and got ready for a phone call that Mother was dead. I was sure she was and so was my husband. Sure enough, about 1 P.M. that same day, the call came that my Mother was gone.

There are accounts of similar apparitions in connection with historical figures. It is related of St. Niklaus of Flüe that he appeared as a shining spirit three days after his death. When his wife Dorothea went to his grave to pray, a messenger came running to comfort her and told her that he had seen the departed Niklaus on the rock in radiant glory.[32]

The last case comes from a *Beobachter* letter, from a woman who wrote that she suffered from heart trouble and was "more or less worn out" by work.

One summer evening I had had a talk which had moved me to the depths. I had to go straight to bed. I hoped that the exhaustion would soon pass off. It did not; it grew worse, and I felt that my last hour might be near. A stiffness I had never felt before overcame my limbs. I could not have called anyone, though I was wide awake. A single thought flashed

32. Quoted from Robert Durrer: *Bruder Klaus,* Sarnen, 1917–1921.

> into my mind: "Now you are dying." Then I saw the door open from the outside, and I thought somebody was coming to see to me. But the stiffness only grew worse, and I lay there as if I had been hypnotized, when a shining figure entered. It consisted of dense white light. It had no face, but something like arms. I could not see its feet, although this being of light and air moved like a human being. It came to a stop at the foot of my bed, and as I gazed at it breathlessly, it made a movement as if to take the sickness out of my body and guide it into its own heart. It pointed to its left side, which is the place of the heart in us human beings. The whole thing lasted perhaps a few seconds. Then the figure vanished. But the paralysis had left me. I could breathe again and jumped out of bed to tell the family what had happened.

The writer speaks of a thought which "flashes into her mind," and at that very moment the shining figure enters the room – a strange parallel between the inward and the outward event. The apparition does not bear the features of a relative or friend; it is an anonymous figure of light. The writer adds to her description an interpretation of the spirit. A friend, "who took a great interest in the supernatural," told her "that it might be Christ in the shape of an angel who had come to save her from a premature death."

* * *

The present series of cases offer riddles enough. What happened? What is the psychological relationship between the apparitions and those who had the strange experiences? What do they mean?

The explanation added to the letter above, that "It might be Christ in the shape of an angel who had come to save me," provides us with the key to understanding. In the tradition of mysticism and folklore an apparition of that kind was called the "spiritual body" of man, or the "inner man." An equivalent entity is described in the writings of the alchemists. Because of its brightness they called it the "star

in man," or the corpus *glorificationis,* the body of glorification. In religious life, this spiritual body which is believed to dwell within man and to be immortal, corresponds most closely to what St. Paul called "Christ in me." And Christ is a "supreme light"; according to the Nicene Creed he is called *Lumen de Lumine* (Light of Light).

The image of a spiritual and immortal man consisting of light, or shedding light, has an ancient tradition. It can be traced back to the pre-Christian doctrine of the "Primordial Man" known in Iranian mythology as Gayomart or his parallel figure, Yima, whose name often appears as "the shining Yima."

One of the oldest references to an inner being of light is the Egyptian concept of the *ba,* or soul image of man. The *ba* was regarded as man's spiritual double; it was invoked as a "star" and its hieroglyph was a star. We might therefore describe the *ba* as a kind of starry body in man. It was believed to be immortal. Vestiges of the concept of the soul as a star may be recognized in the superstition that a child is born when a star falls.

The idea of a primordial man clothed in light also played an important part in Christian Gnosis. He was identified with the Logos and was believed to have existed before the beginning of all creation. In a similar way Adam Kadmon, the Great or Spiritual Man of Jewish mysticism, manifested a quality of light, and in the Kabbala of Isaac Luria (16th century) we read of many kinds of light-rays which emanate from him. Finally, the chief goal of the alchemists was the restoration of the "Man of Light" who had been engulfed in matter.[33] Thus light was part of their central mystery. The old masters were well aware that this "Man of Light," or "Primordial Man," was not to be imagined merely as a divine figure, as a myth in the eternal realm of the beyond, but as bound to real man. As early as Zosimos of Panopolis, an alchemist of the 3rd century A.D., we read that the earthly

33. This idea is founded on the Greek myth of Nous devoured by Matter.

man of flesh bears within him the spiritual man, whose name is φωσ (light).[34] Jung called this "inward, spiritual man" of the alchemist a *daimon.* This mythological term points to a determining psychic factor, namely the self, which, in a certain sense, is or creates man's destiny.

An exhaustive doctrine of the "Man of Light" and the "Sidereal Body" is to be found in the writings of Paracelsus, the Swiss doctor, scientist and philosopher (1493–1541). The fact that he relates these figures to certain parapsychological phenomena casts light on our subject. According to Paracelsus, a half-corporeal body lives beside the body of flesh and is its mirror image. Paracelsus called it the "sidereal body" (i.e., star body). In the *Liber de Lunaticis* he writes: thus there are in man two bodies, one compounded of the elements, the other of the stars; therefore these two must be clearly distinguished from each other. In death the elemental body goes to the grave together with its spirit, but the ethereal bodies are consumed in the firmament, and the spirit of the image of God goes to him whose image it is." Paracelsus assumes that even after death, man's "sidereal body," his "star body," *walks* and takes on the likeness of the dead; a body whose flesh, as he writes, is "subtle flesh" and needs neither door nor window, but passes through walls without breaking anything. (This is in line with the usual description of the ghosts of the dead.) Long after the dissolution of the elemental body in the earth, Paracelsus continues, this sidereal body is gradually consumed by the stars.

* * *

The experiences in our letters form an obvious parallel to the concept of the "inner man" which we have found in the

34. The Mercurius of the alchemists, whom Jung interpreted as a personification of the unconscious, was denoted as the *Stilbon,* the Shimmering or Radiant One. Cf. C. G. Jung: "The Spirit Mercurius" in *Alchemical Studies,* Col. Works, Vol 13.

different civilizations. The ancient image of a "spiritual man" has survived to our own day, although perceived in a rather primitive fashion. The "inner man" reappears spontaneously in the manifold encounters with the spirits of the dead, robed in light and glory. The resemblance can be traced back for thousands of years, yet it would be a mistake to regard it as a conscious continuance of a tradition. On the contrary, it rests on unconscious, immanent psychic dispositions, on fundamental archetypal structures that manifest themselves over and over again in the same guise and in analogous experiences.

But still the question remains: What does the radiance of the "Great Man" and of the "ghosts" mean, or what does it point to? In order to find an answer we must go farther afield. The ancient symbolism of light is often found in connection with religious ideas and is almost invariably a sign of wisdom and knowledge. Thus we read in the Bible: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan, 12, 3.[35] He who has wisdom and knowledge is "enlightened," hence the halo or glory which is the attribute of the saints and "illuminati" in practically every religion. Even today we hear about luminous apparitions in connection with persons whose lives are particularly devout or wise. A letter from our collection may be introduced here as an impressive example:

> It was in 1911. I shall never forget it as long as I live. I was sixteen. There were eight of us in our family. One of our brothers had been a cripple from birth. He could never stand upright, or rather he could only stand with his knees bent. Crippled as he was, he could only be given sedentary employment. I remember very well, my brother was twenty eight, he always had his own accustomed window-seat where he did the work that was brought to him. Perhaps I should add that my brother was never able to learn a trade and was backward at school, too, because he could not go so regular-

35. Cf. also the shining face of Moses when he descended from Sinai.

ly as the other boys. He had been dragged from one doctor to another in his childhood and had been in the hospital more than once, though unfortunately without any improvement of his condition. But one thing I must set down – my brother read the Bible very often and, being very religious, he had with great patience become reconciled to his fate. It may be that he found comfort in the Bible just because he could not share the pleasures of healthy people. Anyway, at that time my parents kept an inn, and once a company of actors took rooms with us. These theater folk stayed with us for a few days and got to know my brother. They were kind to him, sympathized with his hard lot, sat and talked to him and brought him many a dainty. On the last evening they spent with us they had a farewell celebration; the actors did not care what it cost and simply wanted to make a night of it. That evening, when it was already late, nearly midnight, they remembered my brother, who of course had been asleep all this time, for he used to go to bed early. They decided to go and pay him a visit and treat him to a farewell drink. No sooner said than done. They certainly meant no harm, it was all just high spirits, when the four men of the company climbed the stairs and went into my brother's room. A sister of mine and I joined them in this nocturnal visit. What happened? My sleeping brother did not so much as notice his visitors, but the actors fell dumb when they saw him. They turned pale, their hair rose, and bewildered they crept on tiptoe out of the room.

What had they seen? My brother was peacefully asleep in bed, and round his head there was a bright light, so dazzling that we all saw it, and so nobody dared to go near him. We all slipped quietly away. Afterwards the actors were very subdued and hardly dared to raise their voices. All their jollity had gone, and they could do nothing but sit and speak in quiet awe about what they had seen. They said we had a saint in the family. I don't know, I have never seen a halo except in pictures, but I can imagine that what I saw round my brother's head must have been something of the kind, and in any case the memory is still vivid with me. From that moment on I stood in a kind of a holy awe of my brother, though nobody ever spoke of it again. Well, there it is; all six of us saw this light.

Another case of illumination is taken from *Tales of a Russian Pilgrim,* the anonymous account of the spiritual life, the religious way and the inner experience of a man of the people. He writes of a blind fellow-pilgrim:[36]

> He felt a great warmth within him and an ineffable joy in his heart; at the same time he was moved by the desire to perfect himself without ceasing in the prayer that revealed the love of Jesus to him. From time to time he would see a radiant light, though no objects or anything whatever could be distinguished in it. Sometimes, when he was in meditation, it seemed, to him as if the vivid light of a burning candle flamed up in his heart with inexpressible bliss, poured out of his mouth and flowed round his whole body. And in the light of that flame he could even see distant things and happenings.

The illumination described in these two accounts has its roots neither in consciousness nor in the intellect; it corresponds to an "inner light" or proceeds from it. Enlightenment cannot be achieved by will or force: it comes upon man as a grace or inspiration from an autonomous, unknown source. This "knowledge" is comprehended by the heart and is nourished by intimations transcending the limitations of our everyday world. The personification of its source is the "inner man" who is, in his turn, characterized by the light as the bearer of wisdom and knowledge.

The alchemists wrote a great deal about the pre-eminence of this wisdom, and a "knowledge from within." They taught that in the *opus* "the eyes of the mind and soul must be kept well open, observing and contemplating by means of that inner light which God has lit in nature and in our hearts from the beginning."

We may recall the "knowing" factor of the psyche which appeared in the chapter about man and his fate. This showed that a "knowledge" transcending consciousness

36. Freiburg, 1951. First published in 1884 at Kasan, Russia. The pilgrim lived in the middle of the last century.

dwelt in the "inner man," who is here described as a "Man of Light." He also appeared as an angel or, in abstract form, as "guidance." From the psychological standpoint this agent of fate is the self of man – his wholeness or, in other words, his daimon – which encompasses both consciousness and the unconscious and leads man to the goal unknown to him, namely to himself.

* * *

Actually the light belonging to the "inner man" corresponds to a "radiance" ascribed to the "beyond," for the "inner man" rises from that unknown realm which transcends life and consciousness. We know, for instance, that in connection with death and dying a bright light which is not attached to a human figure or to a ghost is sometimes mentioned.

We find a remarkable experience of this light in a letter from a girl. At the moment of her sister's death she had a vision of a dazzling, intolerable brightness behind a huge curtain hanging in the sky. It was as if "the radiant glory of heaven," of the "beyond," had opened for a moment before her eyes.

The same idea occurs in Aldous Huxley's novel *Time Must Have a Stop,* a fantasy on the after-death experiences of a man, which describes how the soul gradually dissolved in a light that at first was felt to be unbearable.

The image of the "beyond" as a light appears in the religious literature of many civilizations. Thus we read in the *Tibetan Book of the Dead* that after death the soul perceives a dazzling brightness which is called "The Bright Light" or "The Primordial Light," the light of "Dharma-Kaya." The state of "Dharma-Kaya" is that of perfect enlightenment.[37]

Jewish mysticism also knows a light of the same kind. The Zohar, a book of hidden doctrines, which is regarded as the

37. cf. *The Tibetan Book of the Dead,* London 1957.

most important book in the Kabbala, speaks of an eternal "radiance" which preceded all Creation and is deeply hidden. Out of it originated all the other words of the Creation and all the forces of Creation. This hidden light corresponds to the mystery of the opening of the Book of Genesis ("In the Beginning – ") or is itself that mystery. The primordial radiance has, however, no connection with the light created by God.[38]

*
* *

If we apply the symbolic meaning of Light, i.e., wisdom and "knowledge," to the "brightness of the beyond," we find a close analogy in the Bible, namely in God's "omniscience" preceding all being and lasting beyond it.[39] Eternal knowledge and the "beyond" seem to belong together. The kinship between the "beyond" and the radiance of the departed spirits or the light that accompanies them leads to a strange conclusion: it makes it seem as if death, the extinction of the ego-consciousness, brings with it a considerable extension of knowledge, an "enlightenment." From the religious point of view, this might signify that the souls of the departed participate in the divine state of knowledge. They seem to be taken up into a divine Being, or to have become divine themselves. Thus we read in the *Tibetan Book of the Dead* that the consciousness of those who have just died is "radiant, void and inseparable from the Great Body of Radiance."

38. G. Scholem, *Die Geheimnisse der Schöpfung.* Ein Kapitel aus dem Sohar, Berlin, 1935.

39. It is a familiar fact that visions of light understood as experiences of God, or the comparison of God with light, play an important part in the writings of many mystics. Thus St. Augustine in *The Confession* VII.10 writes, [I have] "beheld with the eye of my soul the unchangeable light, far brighter and more radiant [than the sun] which with its greatness takes up all space. He that knows it knows eternity." We might also quote Mechthild von Magdeburg's "Streaming light of the Godhead," or Johannes Tauler, who preached about the "divine light" which outshone all others in radiance, or Hildegard von Bingen's vision of the "living light" and its blissfulness.

Indeed such a consciousness is the "Immutable Light" itself, and therefore the deceased person is addressed as "Buddha Amitabha."[40]

These and similar assertions of a state of "knowledge" after death, however, are to be taken strictly as figurative allusions to something entirely unknown. There is no evidence, and never will be, of any "transcendental reality" corresponding to them. From the psychological standpoint, and as an amplification, it might be added that extrasensory perception (ESP) points to an unconscious "knowing" which far transcends conscious knowledge. Jung formulated it as an "absolute knowledge" in the unconscious. Man can only participate in that knowledge if he is touched by the unconscious, if the light of everyday consciousness is dimmed or extinguished so that the inner light can shine. This point will be discussed in detail in the chapters on the relativity of time and space and on synchronicity.

The idea of an extension of knowledge and consciousness in death was not unfamiliar in past times. The mystery initiations, which in their way brought about a certain extension of consciousness, were always considered to be a preparation for death as well. It seems significant that in the Mithraic mysteries the supreme stage attainable to the *myste* was his identification with the sun. This "solificatio" corresponds to an enlightenment. What awaited the *myste* at the end of the mystic way was a transfiguration which, according to age-old beliefs and images, is experienced by the soul in death.

* * *

To complete the picture, we must refer briefly to the accounts of "supernatural" light-phenomena that give no feeling of deliverance, enlightenment or inner peace, but are, on the contrary, terrifying or eerie because the light

40. *Tibetan Book of the Dead,* loc. cit., p. 52.

emanates from evil or unredeemed souls. The apparently contradictory nature of the light-phenomena in such experiences and legends reflects the ambivalence of every archetypal image whose contents have not yet been assimilated by consciousness. To become conscious means to discriminate, and presupposes the capacity of distinguishing one value, or one thing, from another.

It is not sufficient therefore to consider only the "heavenly nature" of the inner light, which has been so much in the foreground of the experiences quoted up to now. If we are to comprehend the symbolic nature of light the other, hidden, side of light-symbolism must be mentioned too. A study of ancient texts reveals a fact which at first seems astounding: "Heaven" or the "heavenly spirit" of the Holy Ghost and the Holy Revelation is not named as the only source of inner light and enlightenment. An ancient, if secret, tradition can be traced back to Meister Eckhart (1260–1329), Agrippa von Nettesheim (1486–1535), Paracelsus (1493–1520), and the alchemists, who named a second source of inner light and wisdom, namely nature. Paracelsus formulated it in the following words: "Therefore are there two wisdoms in this world, one immortal and one mortal; the immortal proceeds directly from the light of the Holy Ghost, the other directly from the light of nature."[41]

One might call this "light of Nature" a Luciferian light – Lucifer being, according to his name, a "light-bearer."

There are only two accounts among our letters worth mentioning:

> About fifty-five years ago, when I was twenty, I was employed by a wholesale dairyman. Every day I had to take more than 1000 quarts of milk to town. The milk had to be distributed to the milkmen before eight o'clock in the morning, so that we had to be at work by midnight, getting the milk and butter ready, loading it up and feeding the horses. They used to say in our village that people had once lived in the

41. Philosophia Sagax, in C. G. Jung, *Alchemical Studies,* Col. Works, Vol. 13, Para. 149.

> mill down the hill, and that a woman had killed her child there; and at certain times in the night she could be seen walking outside the mill with her child in her arms. This, of course, aroused my curiosity. Every time I passed the mill I kept my eyes open. And then one night, I suddenly found myself and the cart in the middle of a bright, even glaring light. I could see the center of this light-whirl just behind the horses. At its brightest, the light may have lasted about five seconds. All three horses reared up in intense fear. But no sooner had it all appeared than it vanished, and pitch black night surrounded me. Even the lamps on my cart had gone out. The horses dashed forward, and galloped wildly down the hill. Luckily the reins held. I managed to master this headlong flight and keep the horses under control. But it was not until we had nearly reached town that I could bring them to a standstill.

A man writes:

> I had an experience once when I was with my mother. It was dark, we were on the road leading through the woods, the brook flowed behind us. Suddenly, at the weir, we saw a candle-flame which grew and grew until it swelled into a light which illuminated the whole place. In the middle of this shaft of light we saw the transparent figures of a man and a woman by the brook, life-size, in a close embrace. What the experience meant I cannot quite say. But I know that years ago a girl belonging to that part of the country drowned herself for love.

*
* *

These examples are less satisfying than the accounts of meetings with "transfigured" spirits, but their aim is merely to show an atmosphere completely different from that surrounding the "radiant dead." This contrast is in accord with the paradoxical nature of the symbol of light, which is at once "divine" and "demonic." It symbolizes not only the state of the redeemed, but also that of the unredeemed. Thus legends relate that "light-dwarfs" seen at night are the unredeemed souls of unbaptized children.

In conclusion I should like to quote an unusual luminous apparition in a dream. Jung told me of it in the course of a conversation.

One of his women patients dreamt that many shining spheres were hanging in the curtains of her room. The curious structure of the dream, which greatly differed from her other dreams, led Jung to conclude that parapsychological incidents would soon take place in the patient's environment, and he drew her attention to the fact. Within a few days the following phenomenon actually took place: The patient always slept with a glass of water on the bedside table. One morning, just as she woke up, there was a loud sound and the upper part of the glass broke off in the shape of a perfect circle or ring. The edge was completely smooth.

Jung interpreted the spheres of light in the dream as symbols of split-off fragments of psychic energy. This fragmentation was the result of a transference which had not become conscious. The dissociated quanta of energy seek to be reintegrated in the personality in order to restore the lost or "splintered" wholeness. But as long as they remain in a state of projection or "exteriorization," they can produce all kinds of parapsychological phenomena, for instance rappings inside walls and furniture, or psychokinetic movements of objects.

The most interesting point here is the symbolic analogy of the phenomenon: in the patient's analysis the restoration of the personality as a wholeness was at issue, and both the luminous spheres and the ring of the glass can be regarded as circular symbols of wholeness. Further, it is as if, in the dream as well as in the parapsychological event, a meaningful symbolic image was presented. And this is indeed a healing factor, since the symbol is a means of transformation of psychic energies.[42] To Jung's patient, the phenomenon appeared as if to prepare a transformation, by helping

42. Cf. C. G. Jung: "On Psychic Energy" in *The Structure and Dynamics of the Psyche,* Col. Works, Vol. 8.

her to become conscious of the detached contents of her psychic wholeness.

The explanation of parapsychological apparitions as energic phenomena neither dismisses the question of what they really are nor provides a final answer. In the luminous spheres and in the enigmatic power that broke the glass, primitives might see the spirit of an ancestor or of a group of ancestors, and if we think of the personalized "partial souls" as corresponding to hereditary psychic factors perhaps they would not be far wrong. The spheres, the units of energy, might be regarded as "partial souls" appearing in the dream, not in a personalized but in a geometrical form.

*
* *

Our correspondents never express any doubts of the "ghost" as a concrete reality, or attempt any kind of explanation, but parapsychology has two possible explanations of the phenomenon of ghostly apparitions. One is the so-called *spiritist theory,* according to which ghosts are self-existing beings (whatever their nature) external to the human psyche. The other is the *animist theory* according to which ghostly apparitions are visible or audible, exteriorized or projected contents of the psyche, that is, hallucinations.[43]

The "either-or" of these two contradictory explanations of ghostly apparitions is highly unsatisfactory. The question arises whether we should not recognize here one of those border zones of science within which there can be no unambiguous and definite answer to problems. As modern physics has demonstrated, such border zones are the infinitely small, the atomic world, and the infinitely great, the cosmos. A simple and familiar instance of the necessity of a twofold, even paradoxical explanation in physics is given by

43. To avoid misunderstanding, it must be pointed out that projections are not made at will nor can they be severed at will. They just "happen" and it is an essential move towards their integration into consciousness when they are recognized as projections.

the nature of light, which must be explained from one standpoint as particles, and from the other as waves. Both explanations are valid, they are mutually exclusive and in a certain sense complementary. The observer is free to plan his experiment according to either assumption. But he must realize that in choosing one line he automatically excludes and "destroys" the other.

Parapsychology, too, has to be regarded in the border zone of science. The laws of time, space and causality come to an end here just as they do in the field of atomic physics. It is quite within the bounds of possibility that unambiguous explanations are not sufficient with regard to parapsychological phenomena, and that one day the two theories, or the two possible explanations (spiritist and animist) may prove to be complementary, and mutually exclusive, as is the case with the corpuscular (particle) and the wave theory of light. With this in mind it seems a striking fact that the same phenomena are seen in dreams (or in visions), hence in the exclusively psychic field, as well as in "concrete reality," that is to say outside, as entities independent of the percipient. This fact might seem to speak in favour of a dual solution of the problem. But even here, as in the theories of light, what really matters is the standpoint adopted by the observer, and here, too, in spite of the possible validity of both theories a line once followed will apparently exclude the other.

In the course of the present work, and in particular in the chapters on synchronistic phenomena, we shall have to deal with such reflections again, and even if it is impossible to give any final answer to them, it may serve to show that they have stood the test as a working hypothesis.

White Ghosts

The apparitions described as white are closely related to the luminous ghosts. A few examples may give some impression of them:

A woman writes:

> I dreamt that my sister came into my room from the balcony, wearing a long white dress. I hurried to her with great joy; at that moment, there was a loud knock at the door. I asked her to wait a moment, and ran to the door, but there was nobody there. I swung round, overjoyed by my sister's visit, but the room was empty. Two days later the announcement of my sister's death was in my hands.

In another letter we read:

> At two in the morning Mother called my name. I woke up and jumped out of bed. Mother was standing there, not dressed in black, as usual, but in white. She kissed me and bade me good-bye. Although I was already thirty-one at the time, I trembled all over, and could not get to sleep again, for I knew that my mother's farewell visit meant something. [The mother actually died not long after.]

A child had the following experience:

> One evening – I was still wide awake – a white figure came into the room, bent over me, then went to the other bed and bent over my two sleeping sisters. I thought at once: 'That's my brother Hans come home from Zurich.' But the white figure went away past my bed. It vanished like a ghost. When we were having our mid-morning meal, my mother told the farmhand what I had seen, and he said at once: 'You'd better be prepared. There's going to be a death in the family.' Three months later my brother Hans came home ill and died soon after.

Again:

> One night I had a strange vision. A white figure passed by my bed. I woke my husband and asked if he had seen it. In the morning the doorbell rang and a telegram was handed in to tell us that my sister-in-law had died of a stroke.

A woman writes:

> In March, 1937, I had a dream between four and five in the morning. I saw a place about as big as a room, draped all in white and full of white flowers such as I had never seen. The sight was so strange that I could not stop thinking about it, and told my daughter, but we could not discover its meaning. The next afternoon we had a shock, for one of my nephews came with the news that a niece of twenty-two died in the night.

Three instances from other countries may be quoted by way of comparison. The similarity of the experiences is obvious. In Flammarion's book, *The Riddles of the Soul,* mentioned above, a man relates a recollection of his youth:[44]

> One evening I had gone to bed at nine as usual, but could not get to sleep. I heard hour after hour strike, and time seemed endless. I looked at the window and saw the broad beam of moonlight shining into the room. Suddenly the beam of light moved towards my bed and condensed into the shape of a long, pure white robe, and I saw a white figure approach and come to a stand close beside me – a sweet, thin little face smiled at me. "Leontine," I cried. Then the beam of light glided on and vanished at the head of my bed. Later I was told that my little friend Leontine had died at that very moment.

Or another example:[45]

> Bernardine was a quite uneducated old servant who had never heard of spiritism. People said that she was not averse to tippling. One evening she went into the cellar to fetch

44. op. cit. p. 61.
45. ibid. p.60.

> some beer, but came back at once in great agitation. She had, she declared, seen her daughter dressed all in white, who had said: "Goodbye, Mother." The daughter was living in America, and not long after news was received that she had died at that time.

In the collection already mentioned, *Phantasms of the Living,* by Gurney, Myers and Podmore, the following experience is reported.[46]

> I was standing at my dressing-table when I heard someone knock at the door. I opened it, and little G. (a cousin) was standing there, very, very white and dressed in a white nightgown. ... The face smiled at me, and as I looked at it more closely, the figure vanished. [The little girl had died at that same time.]

These reports about white ghosts are connected with death and dying, whether the white phantoms actually represent the dead or foretell the death of a relative or of the person they represent.

Two of the occurrences quoted here were experienced in dreams, and in one letter the writer speaks of a vision. But the three accounts do not differ from those in which the writer is described as "awake" or "wide awake." In both cases the "spirits" act in the same way and fulfil the same purpose: they announce death or sickness and appear in the same shape – a "white figure." The similarity of dreamlike and "outer" experiences is of significance. It has already played a part in our theoretical considerations and will do so again.

To find an answer to the question of what the white color means, we must consider its physical nature. White is the appearance of pure undiffracted light. As the spectrum shows, pure light contains all the colors, yet appears as colorless, and that lack of color is registered by the eye as white. It is only when light is refracted through a spectrum or reflected from an object that the colors appear.

46. op. cit. Vol. II, p. 521.

Bearing this in mind a tentative interpretation of white ghosts might be ventured: "white" emphasizes the contrast between the ghosts and color – but color, in its manifoldness and diversity, means life. White, on the other hand, is non-life, death or the beyond. In alchemy, white is the color of the moon, in contrast to red, the color of the sun – and the realm of the moon is that of the unconscious.

If we allow our imagination to play with these thoughts we marvel at the analogy that colors are hidden in light, images and consciousness in the unconscious and – who knows? life in death.

People who have been close to death say that they have felt as if all the concrete details of their lives, indeed all their feelings and attachments, had dissolved or been withdrawn from them, and instead their whole existence – inward and outward – had been gathered together in one spiritual unity in a quintessence, as it were, of their earthly fate. "Everything I have ever been I am now." This condition, when all fullness is concentrated in the instant, might very well be symbolized by the fusion of all colors in whiteness or white light.

People who have narrowly escaped death say that they have seen their whole life pass before their mind's eye, and, as was subsequently established, within a few seconds. The famous Swiss scientist Albert Heim describes how he slipped during the descent of the Santis and dropped about twenty yards through the air, head downwards. "What I thought in those five or ten seconds could not be told in ten times as many minutes. ... It seemed to me that I saw my life being enacted before me in scene after scene on a stage some distance away, with myself as the leading actor in the play. The whole was, as it were, transfigured by a heavenly light, and was beautiful and free from all pain, fear and anguish."[47]

47. Albert Heim, *Notizen über den Tod durch Absturz*, Jahrbuch des schweiz. Alpenclubs, Jahrgang XXVII, 1892.

The affinity of white to death can be seen, for instance, in the fact that in many Negro tribes painting the body with white clay represents a transformation into the spirits of the ancestors. In Macedonia it is said that the spirits of the dead often hide in white cats and dogs.

To some people the color of mourning is white; to others it is black. This is no contradiction: it merely symbolizes another aspect. Black stresses the viewpoint of this world towards death – mourning, farewell, perhaps guilt – whereas white points to the other world, to the dissolution of all earth-bound feelings after the manifold aspects of life have vanished. White is the color of the shroud practically all over the world and it is the favorite color for funeral wreaths even where black is the color of mourning. White flowers point away from earthly suffering to the state of purity and redemption and thus bring consolation. (The bridal white finds its explanation in the psychological and mythological affinity of marriage and death.)

The following dream is a remarkable example of the interplay of white and black at the death of a human being. The writer gave her story a title: "A dream and a true occurrence."

> Never shall I forget the dream whose true meaning was made so terribly clear to me a few hours later. I was standing on the shore of a small bright blue lake On the opposite shore, in a lovely meadow girdled with stately trees, I saw my dear husband. He stood there motionless and upright like a marble statue, and his body was snow white. The whole picture, with the small bright lake, was a wonderful sight – a picture for an artist. Then on my side of it a black thing came swimming towards me, but turning around just below me. I glanced up at my husband, as I was afraid he had seen the creature.
> But when it actually reached me, I took hold of it and hid it in my dress, to prevent my husband from seeing it.
> Then I awoke, and a few hours later I knew that this dream had foretold the end of our wonderful married happiness.

> Just as in the dream – my husband was on the more beautiful shore, and I was left alone to cope with this black thing – that was how I interpreted the dream.

Little can be added to the interpretation of the dream-experience given by the writer herself. It is convincing and to the point. The swimming "black thing" seems to be an animal and belongs to this side, to life. It emphasizes movement. The whiteness, the statuesque quality of the motionless figure belong to death or the beyond.

One detail, however, may be pointed out to complete the interpretation. The husband looked like a marble statue. This image indicates the transformation of man into stone, a transformation which harmonizes with the goal of the alchemistic opus. *Transmutemini in vivos lapides philosophicos* (transform yourselves into living philosophical stones), they write.[48] The alchemists' *lapis philosophorum* was one of their many metaphors for the precious thing they were striving to create. In its consistency the stone expresses duration and imperishability. As Jung has shown, the psychological analogy to the "philosopher's stone" is the wholeness of man – the goal of a long psychological *opus,* namely, the process of individuation, and this analogy was not unknown to the ancient philosophers, the alchemists.

It is a fact that man can hardly attain his wholeness in this world of reality, in the same way as the "philosophical gold" or the "lapis philosophorum" was never really found or made. "The goal (of the individuation process) is only important as an idea; the essential thing is the *opus* which leads to the goal: *that* is the goal of a lifetime."[49]

Yet the transformation into a stone (a marble statue), as related in our letter, would seem to show that the wholeness of man is in some way attained or constellated in death. A similar intimation lies in the reunion of the "partial souls" at

48. For the psychological meaning of the philosophers' stone, cf. C. G. Jung, *Psychology and Alchemy,* Col. Works, Vol. 12.
49. C. G. Jung, "Psychology of the Transference," in *The Practice of Psychotherapy,* Col. Works. Vol. 16, p. 200.

the moment of death, in the apparition of the dead person as a "luminous ghost," whose relationship to the "inner, greater man" (symbol of the self) could be demonstrated, and even in the experience of a whole life concentrated in an instant. However, we can go no farther than the contents of the image and its interpretation. Psychological interpretation has no aim but to elucidate the meaning of spontaneous confessions and manifestations of the psyche. Why it should contain such images, and whether a transcendental reality lies behind them, are questions which cannot and never will be answered.

Apparitions of the "Woman in White"

The ghosts discussed in the preceding chapter were for the most part apparitions of dead or dying relatives or friends. But there are also reports of ghosts that cannot be associated in any way with familiar persons. These impersonal or anonymous ghosts interested me most.

Four examples from the letters may be taken as characteristic of the impersonal apparition of a "woman in white."

A man writes:

> It was a frosty night in March with a bright moon. According to the family custom, we were all in bed by nine o'clock. My brother and I shared a bed in the same room. Father, who limped very badly, had his "little ways," as people say. Every night about the same time he would leave his room. I was awakened nearly every night, for Father wore his clogs for his nightly excursions. My brother slept on. That night I heard my father go out and open the kitchen door to go out to the veranda. I was just snuggling down again when I noticed that Father had suddenly come to a halt. That was not his way and what I heard made me prick up my ears.
> "Boys!" he shouted, "come at once! Boys! Boys!" We were strong, strapping lads of sixteen and seventeen. We were out of bed like a flash – trousers and shoes on, then out. There stood Father, bolt upright, pointing to our neighbor's farm.

He did not need to say anything. We saw it with our own eyes.

Leaning against the trunk of an apple tree there stood a woman in white with her hair hanging down in plaits. Father gave the order: "Go and get hold of her. Perhaps she's run away from somewhere." Down we jumped, my brother to the left, I to the right of the figure. A short sprint, and we were at the tree. When I was a few feet away from the mysterious apparition, I asked what she was doing there. I shall never forget what happened then. Two dark eyes were fixed on me, imploring me, with sadness and reproach, not to disturb her.

Then Father ordered us to take hold of her. When I tried to take her right arm, my brother tried to seize her by the left arm, but our hands remained empty.

With a gentle apologetic smile she glided from us, and, as if seeking shelter, took up her stand under one of the next trees. We were after her at once. We rushed up and closed on her, and then the miracle happened. As if borne by an unseen power, she glided swiftly away from us, and the next moment the figure had vanished as if the earth had swallowed her up. My brother and I stood staring at each other – it was beyond our understanding. Somewhat shamefaced we went back to Father. He merely asked us curtly: "Why didn't you keep hold of her?"

The next morning we telephoned to the neighboring asylum to ask if an inmate had escaped during the night. The director told us that everything was in order and nothing had happened. A dozen farmhands made a search, but not a trace was found and we were left bewildered. Then we told the parish priest, but he could not interpret nor even explain the incident.

A woman writes:

I should like to tell you about an experience I had in my childhood. I am now sixty-six and a widow. But I have never forgotten something that happened when I was a child of five or six.

I lived with my poor parents near Meiringen (in the Canton of Bern) and to get to Meiringen we had to cross the Aare bridge; at that time it was a lonely place. My mother often

went to Meiringen to work during the day, and in the evening I would go to meet her.
One evening, when night was falling, I was walking along the road. It was late in autumn. Suddenly I saw before me the figure of a woman, not very tall and snow-white. She floated along in front of me, then by my side, sometimes a little way off, then again nearer, hovering just above the ground. I could not see a face; the figure was wrapped from top to toe in a very fine veil. I gazed at it, wondering who the beautiful lady might be, walking about so late and in such a thin dress, for it was rather cold. I stopped again and again to look back at the wonderful figure.
Then I heard my mother's footsteps coming across the bridge. I hurried towards her and told her about my strange meeting. My mother asked me, in great alarm: "Where did you see it? I can't see anything." I cried: "There – there it is again, floating over the ground – it's coming close – can't you see it, Mother?" Mother could not see anything, only I could. Mother whispered to herself: "But you were not born in Lent. Why can you see and I can't?" The phantom moved away and then suddenly it was gone.

The following example is also a woman's childhood recollection:

I know it is a long time ago, but I can remember it all as if it had happened last night. One night I awoke. It was pitch dark in the room and I was plagued with thirst. I called for Mother. The door to my parents' bedroom was ajar, and Mother called from her bed to ask me what was the matter. I asked for a glass of water, and waited in the dark for her to come.
Then I heard a soft sound from the bedroom as if footsteps were approaching – was that Mother already? I raised myself in bed, propped myself up on my left elbow, kept my eyes on the threshold and murmured in relief: "Oh, are you bringing me. ... But I did not finish, for somebody appeared on the threshold, and it was not Mother. It was a completely strange figure, a woman, tall, beautiful, in a flowing white robe, with long black curls hanging down. She moved very, very slowly past the bed of my sleeping brother and came towards me, with her large, dark eyes fixed on me. I remained transfixed in my not very comfortable position,

stared at the approaching phantom and tried to scream, but I could not utter a sound. The apparition came to a standstill at my bedside, to the left of my pillow. Mute and motionless the woman stood there, looking down at me neither kindly nor unkindly, neither gaily nor sadly, just strangely, and I stared back at her, for I could do nothing else.

For a minute or two she remained there, then slowly moved round the head of my bed and again I could not, just could not do anything but gaze up at her petrified. Again she remained motionless and silent, perhaps for a couple of seconds, then moved on, slowly, slowly, right through the long room, past my still sleeping brother, without stopping or turning her head towards him. Having reached the threshold she came once more to a standstill, and once again turned her strange face towards me. At that moment my mother appeared with the glass of water. I saw the two figures quite distinctly side by side – my tall mother looked small beside the apparition – then suddenly it vanished as if dissolved in air.

I must add that at that time I could neither read nor write, and I had really never heard anything about supernatural happenings, and my parents were very careful not to have anything of the kind discussed before us children.

It was only much later, long after I was grown up, that I heard how it was said in the village that the house we had lived in was haunted, and that the grey lady walked there. But the phantom which terrified me as a six-year old child was dazzling white.

Another woman recalls:

When I was a child of eight or ten, I once walked with my mother to another district. On our way we had to walk towards a wood. It was a lonely part of the country. Along the edge of the wood ran a footpath which we had to cross. Before we reached it we saw a woman dressed all in white walking slowly along, and we could not have failed to meet her where our paths crossed. The apparition was so strange that we could not take our eyes off it. But as we gazed, motionless, the figure vanished, and I asked my mother "Where has the woman gone?" She had vanished before our very eyes, and was nowhere to be seen. I knew nothing about

ghosts at that time, and Mother only told me about them later.

In all four accounts there is a white, ghostly woman who is seen or experienced. The impersonality and simplicity of the tales recalls the timeless and impersonal atmosphere of legends. In the anonymous apparitions we recognize the legendary figure of the White Woman or White Lady, who is said to *walk* in old houses and castles.

Although in our letters she merely appears and disappears and there is no talk of further incidents, the figure of the White Lady is generally said to announce death. Even the hard-headed people of Berlin used to speak of a White Lady in the Imperial Palace, and her appearance was taken as an omen of misfortune. In other versions she is held captive under a spell in a mountain; she guards a treasure which will fall to the lot of her rescuer. The rescue is generally dependent on an almost insuperable test of courage.

It is not clear on the face of it why it should be a female ghost that *walks* in this fashion; why on the one hand she is followed by misfortune or death and on the other – as our letters show – appears to little girls and boys. What is her hidden meaning?

Again alchemy opens a way to understanding, for a white female figure plays a remarkable role in the old texts. This "White Lady" was called the *femina alba* (the white woman) and in her radiant shape the classical goddess of love, Venus, had come to life again. The *femina alba* and her alchemical companion, the *servus rubeus,* the "red slave" (Mars) represented the divine pair of lovers, and a secret understanding about their relationship with the gods of antiquity prevailed among the old philosophers.

Thus we may conjecture that the White Lady of the legend and of the letters is also connected with the archetypal image of the Goddess of Love. But this leaves unexplained her function as the sinister harbinger of death and misfor-

tune. If we are to understand such a strange contradiction, we must bear in mind that, as long as they are unconscious, all archetypal contents are twofold and ambiguous. In the unconscious the opposites are not yet separated; an unconscious content becomes conscious only through discrimination of its latent opposites. When the two sides stand face to face they can be comprehended and the conscious mind can grasp them.[50]

This polarity also appears in the goddess Aphrodite (Venus). The well-known mythologist Karl Kerényi has defined her two aspects: Aphrodite is not only the goddess of love, in secret she is also the queen of the underworld or of death. Kerényi writes: "The nocturnal associations of Aphrodite are kept profoundly secret. ... Yet once it was betrayed that there was a cult of an Aphrodite 'of the tombs' at Delphi. ... In Greek southern Italy there are superb works of art which show how Persephone, the goddess of the underworld, can appear in the guise of Aphrodite, and how profound a religious experience underlay the Pythagorean doctrine that there were two Aphrodites, one of the heavens and one of the underworld. Aphrodite had her Persephone aspect...."[51]

In the Germanic pantheon the goddess corresponding to Aphrodite is the radiant goddess of love, Frigg or Freya, literally speaking, "the beloved." She is the beloved of the sky-god.[52] But she is the goddess of the dead as well, for it was she who received the souls of the departed in the realm of the dead. As the goddess of death she was called Hel – and as Hel she revealed the hidden horror of her nature. But mythology knows of a still more powerful goddess in whom the extreme polarity of the two female divinities is united, namely the goddess of earth. Her name in the Germanic pantheon was Erda or Hertha. And this earth

50. We remember the twofold nature of the luminous apparitions.
51. K. Kerényi: *Die Tochter der Sonne,* Zurich, 1944, p. 170.
52. For this and the following I refer to Martin Ninck: *Götter und Jenseitsglaube der Germanen,* Jena, 1937, p. 115 and p. 121.

mother was divided into the grim, terrible Hel and the shining, radiant Freyia, for she encompassed both: light and darkness, life and death. Aphrodite-Persephone, Freya-Hel, the goddesses of love and the goddesses of death are opposite aspects of the one primordial mother. This goddess of earth, or the archetypal figure of the "Great Mother," has to be understood as a personification of the unconscious. The unconscious is the maternal, instinctive foundation of man as a living creature, it is the "mother" of his mind and of consciousness as well. The unconscious reigns at the beginning of his life and fate, when consciousness awakes, and again at the end, when life and consciousness sink back into the darkness of the maternal unconscious. Life, or love, and death are the mysterious boundaries of the female principle itself.[53]

The double function of the female principle, represented in the twofold aspect of the goddess, also sheds light on the apparition of the White Lady whose kinship with the *femina alba* (white woman) of the alchemists, and thus with Venus Aphrodite, is suggested. Yet a still more comprehensive power is concealed in her: in the psychological sense the White Lady must be understood as a symbol of the *female principle* which is striving to become conscious in its two opposite aspects. In the mythological sense, the White Lady is the figure of the Earth Mother, who reveals her kindly and her sinister face to man, appearing now as the goddess of love and now as the goddess of death.

In our letters it is little girls to whom the White Lady appears, and this is psychologically comprehensible. The female principle is their future fate, and the divine or

53. Without my offering any attempt at interpretation, it might be recalled that the Virgin, when she appeared to the three children at Fatima in 1917, was seen as a *radiant white figure.* The first secret she confided to the children was that she would soon "come for" the two younger ones. They actually died a short time later. Cf. L. Gonzaga da Fonseca, *Maria spricht zur Welt,* Freiburg, Switzerland, 1943. For the manifold and ambivalent nature of the "Primordial Mother" cf. E. Neumann, *The Great Mother,* New York.

mysterious phantom is like an intimation of what they have yet to become. In one of the accounts the White Lady walks beside the mother, but is taller – a striking instance of the difference between the archetype and the actual mother.[54]

But the White Lady also appears to boys of sixteen or seventeen, who shrink in terror before the "feminine," try to ward it off in loutish fashion, or to lay rough hands on it. The fact that the father also sees the white figure is of secondary importance. Parents are always involved in the problems and fate of their adolescent children. But here it is only the boys who act. It is they who are really concerned with the event, and the father stays in the background.

In both cases, as far as can be judged, the mysterious, ghostly happening corresponds to a psychological situation; in our tales it is children who see the White Lady; little girls at the age when they become conscious of their femininity (their difference from boys, etc.) and boys (at puberty) when they generally have their first encounter with the "other sex." Whether the phenomena described are a projection of inner or psychic factors, or whether the psychological constellation made the children particularly sensitive to a ghostly presence independent of themselves, cannot be determined.

The well-known legends of the White Lady, particularly the dramatic stories of a white phantom foretelling death or misfortune, are closely akin to the examples of white apparitions of relatives and dear friends previously quoted. The distinction between the accounts lies primarily in the imper-

54. This does not imply that a child who has had an experience of the kind has, or should have, grasped its meaning. Nature is lavish and reveals herself to the blind as well as to the seeing eye. We have only to think of the splendid dreams of children under five, or of the insane. Nature, or the unconscious, presents itself, and leaves it to consciousness to ask questions or seek for a meaning. But nature also goes her way even though no question is asked or answered. This affects neither nature nor her course, but it profoundly affects the human being who asks the question and, God willing, receives an answer. Quite often the questions raised by impressive dreams or childhood experiences are only asked later, in adult life.

sonal and often anonymous nature of the White Lady. That may have to do with the antiquity of her sagas. In the course of years or even centuries the personal aspect has been blurred; it was forgotten or intentionally suppressed. In most of these tales, however, the White Lady is seen more than once; there is generally some place – a house or castle – where she regularly appears. She is said to walk.

Two legends from the Swiss canton of Uri may be quoted as typical:[55]

> At that time I was in service with Herr Gerber at Altdorf. The house is next to the fountain in the square. A nursemaid was in service with me. Everybody in the house knew that a beautiful, white woman always *walked* in it before a death. The only person who knew nothing about it was the nursemaid. One evening when I was sitting in the parlor with the Gerber family, she was watching by the bedside of a sick child in the next room. Suddenly she burst into the parlor screaming with fear: "Come here! Come here!" We all rushed into the next room, believing that the little girl was dying. But when we got there, the maid told us in terror: "A beautiful woman in white came out of that cupboard and walked slowly to the bedside and looked at the child. When I cried out she glided behind the window-curtains." A few days later the child was taken to the angels.
>
> The White Lady was also seen in Dr. B.'s house at Altdorf and in the castle of Apro near Lucerne, and every time she appeared, it meant that somebody in the house was going to die.

We are confronted with a perplexing question: what accounts for the negative aspect of the White Lady, revealing her as the foreteller of misfortune or death? After all, the figure of the Earth Mother is also the goddess of love and, as our letters show, she is seen in that aspect even today. How did she come to be transformed into the harbinger of doom? The answer can be found only in legends which tell how it came about that a woman had to *walk* as a restless and even sinister white spirit.

55. Josef Müller, *Sagen aus Uri.* Basle, 1929, Vol. II, pp. 110 ff.

If we examine the tales of restless spirits, including those of the White Lady, we see that in the majority of cases some crime or unexpiated guilt is said to have caused the ghost to *walk*. The tragic event often happened centuries back. It may have been murder or suicide or someone who has only displaced a boundary stone. In any case he will have to *walk* as a ghost until his crime is pardoned. Avarice seems to be a particularly grave offense. This is probably connected with the fact that the miser generally neglects to live his own life, and can therefore find no rest after death. A frequent motif is the violation or the omission of a religious rite. The classical Roman writer Pliny the Younger (62–113 A.D.) related that he saw a ghost of a man who had not been given burial and could not find rest.

It is enlightening and psychologically consistent that the guilt connected with the apparition of the White Lady is, as a rule, a crime against love. We read of grave breaches of faith – either adultery, or love unfulfilled – which will not let the soul rest even after death. In other cases a girl is shamefully abandoned or murdered, or a child is taken from the mother and killed. A crime of this kind does not only destroy the life and soul of human beings, it breaks the archetypal laws of life. One might even say that a divinity has been outraged.

An example of a crime against love is related in the Swiss legend of a young girl living with her parents in an old castle. The girl was famed for her beauty throughout the land, but in the flower of her youth she followed into death the young man who had won her heart. Her family had been too proud to accept him as the girl's suitor and had him murdered in a terrible way. To this day the poor girl wanders about the deserted castle, clad in snow-white robes, with flowing hair, just as she had been laid in her coffin. All attempts at redeeming her restless spirit were of no avail. Those who ventured it either lost their reason, or died soon after.

The basic archetypal powers of the psyche often take on a personified form and assume a numinous, almost divine, character. In the legend of the White Lady the archetype of the "female principle" plays the central role. Life and love belong to its bright, or positive, aspect, but in response to the horror of a crime an equivalent horror is called up from the unconscious. The world of archetypal images is deprived of its creative, life-giving power and reveals its sinister aspect. Within the drama of the myth, the Earth Goddess veils her aspect of love and becomes the goddess of death; Freya becomes Hel, Aphrodite becomes Persephone.

The reciprocity between consciousness and the unconscious is one of the principles of the psychology of the unconscious. From the psychological standpoint, the murderer murders his own soul, the thief robs his soul, and the liar lies to it. But the puzzling question remains: why is it the victim of a crime who is unable to find rest and not the criminal himself? This goes against the most primitive sense of justice, yet it occurs over and over again in legends and ghost stories. It becomes comprehensible if we consider that it is not the actual woman who is seen as a ghost, but an impersonal phantom, a deity. As a matter of fact it is the *female principle* which was outraged and wounded with the victim, an archetypal figure which by far exceeds the time-bound existence of the woman who suffered the crime.

Legends – irrespective of their "objective" truth – may be compared with fairy-tales. But while the latter are for the most part archetypal representations of processes and laws which act, as it were, within the psyche, within the unconscious, there is always in saga or legend some link with events in time and place. That is their limitation – they seldom have the colorful wealth and living diversity of the fairy-tale – but that is their charm too, for they convey the timeless background of historical life. This explains why the legends of the White Lady are handed down as family traditions for centuries and an encounter with her may take place even today. What has once outraged an archetype has

outraged it for ever. For the archetype belongs to a realm outside of time and space and exists just as much today as it did yesterday or years ago, and as it will continue to exist in all time to come.

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* *

In conclusion a few remarks may be added concerning a detailed account of a White Lady, who is said to *walk* to this very day at Castle Bernstein, or Bärenburg, in Hungary. She is believed to have been the victim of a love drama. In his book *Spuk und Geistererscheinungen,*[56] the Austrian parapsychologist B. Grabinski writes:

> In the 15th century the lord of the castle of Bernstein was the rich scion of the noble house of von Ujlak. The White Lady is said to have been his wife and the victim of a family tragedy. The story goes that her husband once surprised her with her lover, an Italian friend of her girlhood. The husband stabbed him and threw his body into the castle well. From that moment the Lady disappeared and at this point the story becomes unclear. One version hints that a woman who had once lived in the castle starved to death and another that she was walled up in one of its turrets. It is, however, an historical fact that Lorentz von Ujlak was lord of Bärenburg in the last quarter of the 15th century and that he was married for only a short time. After about three years of married life, all traces of his wife were missing. He died childless. His wife was a Giovanna Frescobaldi of Florence, he had married her about 1485.

Many legends are woven about the ancient Castle Bärenburg, and mythological motifs play a considerable role in these tales. "The neighborhood of the castle," Grabinski writes, "is haunted by the 'Wild Huntsman' or the 'Rider on the White Horse.' These figures unmistakably mirror the German god Wotan. Accounts of the apparitions of 'Red

56. Graz-Vienna, 1953, pp. 334 and 364ff. Translation of the title: *Spook and Apparitions.*

Ivan,' who is said to be seen in Castle Bärenburg and in its vicinity, must be taken with the greatest caution, since some of these tales show a clearly recognizable mythological character. 'Red Ivan,' for instance, gallops through the sky on a fiery horse like Wotan, the leader of the 'Raging Hordes.' "

It is evident from this quotation that Grabinski regards the mythological features of the apparitions as grounds for "greatest caution." They seem to cast doubts on their genuineness. The present inquiry, however, has shown that these features do not at all conflict with the reality or authenticity of apparitions. On the contrary, their mythological character stresses the fact that they are subject to some kind of law. It forms, as it were, their immanent logic and hints at their archetypal background. Thus the myths of Bärenburg may even prove helpful in elucidating the otherwise mysterious apparition of its White Lady.

Grabinski relates that the White Lady of Bärenburg too had taken on the aspect of a harbinger of doom. "According to tradition, the appearance of the White Lady means war." At first sight this tradition is surprising because she is generally seen as a lovely woman, small, frail, bathed in light and with a touching expression of sadness. And it is equally remarkable that she seems to respond to the mood of the one who encounters her: she is said to look terrible to the mockers and unbelievers, but kindly to the innocent, lovable to those who suffer.

From the psychological standpoint, the ambiguity of her nature conforms with the archetypal power which, as has been seen, finds an expression in the "White Ladies." The White Lady of Bärenburg corresponds to the archetype of the "female principle." Love and death, grace and doom, form her being. Thus she does belong to the realm of the mythological figures said to surround and haunt the castle. As Erda (Hertha) she is the companion of Wotan; as the White Lady, she is as in alchemy the companion of the "Red

Man" who haunts the castle in the guise of "Red Ivan." It is the old archetypal pattern which reappears.

There is one detail of the legend that calls for special explanation. The White Lady is often seen in the castle chapel. "Indeed," Grabinski writes, "the apparition beckons to be followed to the chapel or to prayer. Further, her gestures seem to express that she – an otherwise silent apparition – has something to show or to say, and that she should be followed." "And yet," Grabinski adds wonderingly, "up to the present nobody (not even a priest) has apparently had the courage to speak to the shadow and follow its beckoning hand," even though this would have been the only way 'to find a solution to the whole riddle." Grabinski does not explain what he means by this "solution." He probably thinks of the possibility that an investigation carried out on the spot could lead to the discovery of a crime committed some centuries ago.

Grabinski's report presents us with a strange and contradictory situation: What does it mean if the White Lady belonging to the realm of old heathen godheads goes to pray in a Christian chapel? What do her beckoning gestures express? In order to understand these details we turn to legends which tell of a relationship between man and spirits. We may see from these tales that a contact with human beings seems to be of great importance to the spirits even when that relationship is established in the most primitive of settings. After that we turn to the special relation between modern man and the spirit of the White Lady whose heathen character has become clear.

First we quote two legends from Swiss lore.[57]

> A cowherd on an alp had just made the first boiling of the milk and a great pan of the most delicious whey lay before him. Then he thought: "Now I would like to give some poor soul a drink." Hardly had the thought crossed his mind when a man appeared at the door, leaned with crossed arms

57. Josef Müller, op. cit. Vol. II, pp. 326 and 327 (shortened).

on the lower half and looked into the hut. But the cowherd was afraid of speaking to him and offering him a drink. After a while the stranger went away, and as he passed by the hut he uttered a dreadful cry.
As the woman who tells the story says, the cowherd should have spoken to him and given him a drink, for that might have delivered him.

The dreadful cry is a frequent motif. It expresses the torment of the soul which has missed its chance of redemption.

There was once an alpine pasture where the cattle and the herdsmen were killed every year by a ghost, until at last the master could get no more herdsmen and the pasture grew wild. Then one day a lad came asking for work. The master told him about the pasture and its dangers. In spite of the ghost, the lad declared himself ready to take charge of the pasture, and drove ten or twelve cows up. In the first evening a stranger came and kept getting in his way as he worked. Many a lad would have cursed, but not our hero. Quietly but firmly he said: "You'd do better to lend me a hand with my work instead of tramping about under my feet the whole time." Then the stranger at once set to work, picked up the pail, milked the cows, helped with the boiling and curdling and wheying, looked after the cheese and herded the cows the whole summer long. Everyone wondered how the herdsman could remain alive and work so well.
On the morning of the descent from the pasture, the ghost helped to drive the cows together, but when they were ready to go, his face saddened and he wept and complained: "I must stay here all alone now, and the winter is so long." The herdsman felt sorry for him and said, to comfort him: "Then come along. You can come with me." And he went along with him and was a faithful and true help.
At night the herdsman and the ghost slept in the same bed, and prayed and talked with each other. Finally, one day, the ghost confessed: "Years ago I was a cowherd on the alp, and by my fault your master's grandfather lost a lot of milk. Now I must expiate my sin. If your master will let me off my debt, I shall find deliverance and enter into bliss." But then why had all the other herdsmen been killed? "Because all the others who went up to the alp cursed me, and that gave me

> power to destroy them." The master gladly remitted him his debt and then the ghost appeared to the cowherd all in white, and told him he had been delivered. After that he disappeared.

Whiteness is here a sign of redemption. It means the liberation from the attachment to this world and the entry into the purity of a shadowless beyond.

In the great majority of legends the deliverance or redemption of the spirits comes from a relationship between them and a human being, even though the relationship can take on widely different forms. Such forms are, for instance, the reading of masses for the ghost, the blessing of haunted houses, prayers, gifts, direct speech, greeting, bidding good-day and so on. In all these more or less simple activities – practised even today – the spirits are taken seriously; moreover they are brought into relation with the supreme religious values of man. But what counts above all is the affirmative attitude towards them.

A contact with spirits and the respect paid for their presence may have beneficial consequences for both man and ghost. On the other hand the legends tell how mockery or curses – that is, a negative, hostile attitude – may transform the spirits into evil demons and stand in the way of their deliverance. This surprising dependence on man's attitude gives us the key to the psychological interpretation of the ghosts. The same dependence on the human being, or on the attitude of consciousness, also applies to the contents of the unconscious: the more these contents are repressed and the more anxious, negative or hostile man's attitude is towards them, the more dangerous, destructive or oppressive is their effect on consciousness and hence on life. Here lies the root of so many neurotic dissociations and of so many failures in life. On the other hand a genuine, spontaneous contact with the unconscious is the foundation of personality or of personal development. If there is no genuine contact it can be established when contents arising

from the unconscious are taken seriously and an effort is made to come to terms with them.

As the present inquiry has shown, ghosts are often manifestations of archaic, pagan gods; from the psychological standpoint they are pagan relics in the soul. Erda (Hertha) appears to man in the figure of the White Lady, at times in the aspect of Freya, at times in the aspect of Hel. Modern man would be greatly deceived if he were to imagine that Christianity has overcome or dissolved the archaic contents in his psyche. They still survive as relics in the unconscious. Jung has repeatedly insisted on this psychological fact. In the introduction to *Psychology and Alchemy* he writes: "In his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside – in image and in word, in Church and Bible – but never inside. Inside reign the archaic gods, supreme as of old."[58]

It is indeed a strange feature of the legend of Bernstein castle that the White Lady is seen in a chapel, that she prays there and beckons others to her side. These details seem to express the spirit's need to be admitted to the Christian world of today. The same idea finds expression in countless legends. It also lies behind the popular belief that the spirits of the dead have appeared less often, or not at all – that they have been redeemed – since the introduction of All Souls Day, when prayers are said for the souls of the deceased. The need of the ghosts to be admitted to the Christian world is in keeping with the dynamic tendency of unconscious contents, which seem to insist on admittance into consciousness, on being understood and realized in life. This kind of realization in the world of consciousness signifies not only the easing of a psychic tension, previously felt to be intolerable, or the dissolution of a "complex," but also an undreamed-of expansion and enrichment of life, an increase in psychic and physical strength. As the legend

58. *Psychology and Alchemy,* Col. Works, Vol. 12, p. 12.

often puts it, hidden treasures fall into the hand of the man who succeeds in redeeming the ghost.

It must, however, be stressed once again that the analogy between the archaic contents of the collective unconscious and the spirits does not give a definitive answer to the nature of the ghosts. It remains an open question whether they are projections of these "microcosmic" contents or beings independent of man, or both in one and the same figure. One thing is certain: they behave like the contents of the unconscious towards man, or towards consciousness.

There is a widespread German legend expressing in an image the independence and dependence of ghosts in relation to man. The legend says that ghosts have no breath of their own, but breathe and speak with the breath of man (breath = pneuma = spirit). Therefore man himself must have "the first and the last word," otherwise the ghost would talk him to death.

The White Lady is not the only impersonal apparition who appears in our letters. There is an equally important impersonal male apparition whose close connection with the Mercurius of antiquity and of alchemy will be shown in the following chapter. That Wotan *walks* to this very day is an old, familiar story. The ancient gods are not yet dead but exercise power and influence in secret. What the legends and the letters seem to convey is the need to make peace with these powers, to listen to them, to admit them to our lives and our consciousness, without, however, falling victim to them. We must have "the first and the last word," as the legend puts it. Then – and only then – can the process of integration become a work of salvation for ghosts, gods and men.

The Guide of the Dead and the Spirit-Manikin

It is in keeping with the anonymous character of these apparitions that the following accounts in our letters once more verge on the wide field of saga and legend.

A woman relates:

> My father, whose favorite I was, had been ailing for some months. But nobody dreamt that he was to die suddenly.
> At that time, I was spending my holidays with my husband at Heiden. In the early hours of April 15 I suddenly awoke. I felt as if a cold draught was blowing through our bedroom, and I began to shiver. Far away, a church clock tolled three strokes into the silence of the night. My husband was fast asleep by my side, but I was wide awake. As I lay there, I suddenly noticed a little round spot on the wall-mirror facing our beds. And, strange to say, the spot swelled and swelled and turned into a human figure, which stepped out of the glass. It was my father. I saw him quite distinctly with his Roman nose, his moustache – I recognized every detail. I was transfixed with fear and could not move. He moved slowly towards me. But he was not alone; a tall stranger in a black hat was leading him. My father bent over my bed and said in a low, sad voice: "Good-bye, my little Bertha, I must go now. I should like to say good bye to Rudy too, but he is asleep." I was rigid and speechless. Then his companion took his hand and said to him: "Come, we must go now." Then the two figures moved back to the looking-glass, shrank and shrank until they vanished into it. ... About nine o'clock I was called to the telephone where my mother told me that my father had died of a hemorrhage at three that morning.

A man relates:

> In 1940, one of my best friends, only twenty-one, was killed in an accident. When I heard of his death, I remembered an arrangement we had made about three years before. We agreed that whoever died first was to come a fortnight later and shake the survivor's hand as a sign that there was a life after death. I didn't feel quite happy at the thought of shaking hands with a dead man. Three weeks had passed,

and not the slightest thing had happened. Although I was glad that my dead friend had not come to shake hands, I began to doubt whether there was such a thing as eternity. Besides, I soon forgot the plan.

It was on a Sunday, exactly six weeks after my friend's death at about seven in the morning. Outside, the sun was already shining. Bright daylight flooded the room, and I could make out everything in it. Suddenly I saw a completely unknown man, standing at the foot of my bed. He looked steadily at me with a smile. I was terrified, and was wide awake at once. But the man went on standing in the same place and smiling at me. The most striking thing about him was his fresh complexion and happy eyes. Seeing the kindness in his eyes, I stopped being afraid and was completely master of myself again. Suddenly the man came straight up to me. If he had been a creature of flesh and blood he would, moving in that direction, have had to climb over the bed. But the man approached me as if the bed were not there, and without a word to me, passed by on my right, then through the wall and disappeared. When I turned back to the foot of my bed, I saw, to my great astonishment, my dead friend standing there. He did not smile, but gazed at me for a long time, then went the same way through the wall and disappeared.

"I know now that there is no death for us human beings."

A letter from a woman:

It was nearly thirty years ago that I had an experience of the supernatural. We lived on a hill, and the road passed about twenty yards from our house. At the roadside there was a garden with a hedge. I was in the kitchen with the smaller children and was looking out onto the road over the lower half of the kitchen door. First we saw through the hedge a little man, all gray, coming up the road. He was not more than five feet tall, and gray, gray from top to toe, and even his face looked like sandstone. When he passed the hedge we could see him more distinctly. I was afraid he was coming up to the house. But he passed by. All the same I shut the kitchen door. Since then I have often wondered what would have happened if I had gone and looked to see what the little man was doing. But a vague kind of feeling keeps you from doing anything of the kind.

A few years later I happened to hear about a woman who had seen the same little man, who had at once vanished. It was pretty certainly just about the same time. The road past our house led to the one where this woman lived. Later, I heard that two children had died in the house where the little man had vanished. He was quite extraordinary. I have never seen his like.

An account from a man:

I was still at school when I had my first experience of the other world breaking into my life in this world. The impression was lasting and very moving, all the more so as I felt something like an unspoken command never to speak to anyone about it. I was so terrified and oppressed by this strange feeling that it was years before I dared to tell my parents what I had seen.

One evening as I came out of the living-room, the stairs creaked and a white figure rose from the dusk of the staircase. The light in the passage was full on, so that there could be no optical illusion. It was a little man, small to medium height, very old, with a spreading white beard. Yet you could not have taken it for a man of flesh and blood. It was as if a drawing heavily outlined in chalk had stepped out of the blackboard, come towards me and passed me not more than a yard away. He carried a little sack on his back which seemed to have something small but very heavy in it. It made folds towards the top, as if there were coins in it. The sack itself was not made of sacking, but of the same misty stuff as the figure itself. I saw the strange visitor give a start when he saw me in front of him. For a moment he did not know whether to go forward or back. Irresolute, seeking a way out, he seemed to mark time for a few moments on the same spot on the ground. Then he rushed past me and disappeared towards the upper staircase.

A few months later, without any feeling of foreboding, I opened the trap door to our attic. It was in the afternoon and broad daylight, and the sun was shining into the attic. And there he stood again, the little man with his sack, looking thoughtfully down into the yard. He did not seem to notice me, and I had about a minute to take a good look at him. Once more it was the chalk-drawing, very clear in outline, but as if it were hollow or in some way blurred or

> transparent inside. Then – all of a sudden it swung its head half round, farther than I have ever seen a human being do. It had discovered me. The figure started violently, as people do when they are taken by surprise in some impossible situation. And then a horrible thing happened. A savage flame leaped up in its breast, white, like the figure itself, but unmistakably a flame. The flame leapt high, and, strange as it may sound, the savage flame was suddenly transformed into an emotion – anger. It splashed into my eyes two or three times like the piercing flame of a welding-iron. Then once more the figure tried to find a way out, now on this side, now on that. Then, with a determined move to the left, the apparition melted where it stood and nothing was left. Strange how impressive the phantom was. Not a word was spoken but its thoughts were perfectly clear. Its movements were nimble and far too light for an old man. It was as if the body had no weight. There was no goodness in its expression; it looked dead and chalky as if it came from a world where ideals and thoughts of goodness were unknown. Why did this creature appear to me, since it fled from me? Who was it, and what was its purpose? I cannot tell, and yet it may be that I helped to fulfil that purpose without knowing, for there are more things we do not know than we realize.

The feature common to all four of these widely varying apparitions is, in addition to their anonymity, their kinship with darkness, either of death or of evil (anger). In the two first reports the spirit of the dead is accompanied by the figure of an unknown man – a strange image – in the third case the apparition is connected with the death of two children, and in the last it seems to be a personification of evil itself.

The apparitions are not parapsychological phenomena in a strict sense. We might rather explain them as intensified dreaming or even waking dreams, in which archetypal, unconscious psychic contents become impressively distinct. It is to be assumed that our dreams continue during the day but are kept from awareness by the activities and occupations of consciousness. Moments of fatigue, or a passing

dreaminess, are sufficient to allow the images to re-enter consciousness immediately.

The eerie figure of a spirit-manikin is also described in literature in the same function, as the herald of death. In Tolstoy's *Anna Karenina,* for instance, he appears in Anna's dreams as well as in the form of a ghost. It was a nightmare which had frequently come to Anna in the course of her life, and the repetition of a dream always points to its importance for the dreamer. "An old manikin with a matted beard, muttering some unintelligible French words, was busy adjusting a piece of iron over her. What constituted the most terrible part of the dream was that he seemed to take no notice of her, but went on fumbling with the iron as if she were not there." Quite at the end of the book, when Anna throws herself under the approaching train, the old manikin reappears. Tolstoy conveys the appalling shock of this death in a few terse sentences, one of which erupting like an image into the midst of the experience, reads: "An old manikin fumbling with the iron was muttering some incomprehensible words."

Thus the nightmare that had so often tormented and terrified Anna Karenina proves prophetic; the old manikin is the herald of death, or is death itself. Yet the significance of the spirit manikin is much wider. He corresponds to the familiar figures of metal spirits, earth demons or kobolds in fairy-tales or myths. The manikin fumbling with iron in *Anna Karenina* and the little man with a "face like sandstone" of our third account reveal the kinship with such metal or earth spirits. In alchemical texts we encounter the same figure under the designation of *anthroparion* or *homunculus* (= little man) and many a legend deals with its ghostly apparition. There is, for instance, a fairly modern legend about the *homunculus* as a guide of Napoleon.

> Like many another man, Napoleon Bonaparte believed that he had a familiar spirit which protected him, which guided him, as a daemon, and which at particular moments took on

> the shape of a shining sphere, which he called his star, or which visited him in the figure of a dwarf clothed in red that warned him.[59]

In our first two reports the male spirit accompanies or leads the dead. It has the function of a *psychopompos* (leader of the soul), ascribed to the classical god Hermes-Mercurius or his Egyptian parallel Toth.

As a messenger, or a guide, the classical Mercurius played an essential part in the concepts of medieval alchemy. He was the "spirit of transformation" who accompanied or, rather, guided the alchemical opus and the adept through the different stages of the process. In the psychological sense Mercurius must be understood as a personification of a "spirit of the unconscious," an innate natural power guiding man to the realization of himself and of his fate. He represents the "principle of individuation" or an "inner guidance" which we have already met in our letters and interpreted as the self.

But what does it mean when this "guidance" appears in the role of the herald of death or as the companion of the dead – as the guide to the "other world"? A simple explanation of this apparent contradiction would be the assumption that realization in life – individuation – includes death too, and that the spiritual agent of man's individual development also aims at his decline. "Wholeness" includes life and death, body and spirit.

The experiences related in the letters make it appear as though the guidance of man does not come to an end with death, but continues to be active even when the medium of realization is no longer this earth or this life and when consciousness is effaced. Yet this question must be left open. It would be useless to attempt to find scientific evidence of the continuance after death of the psychic process of transformation, or individuation, and equally useless to speculate

59. M. Petty, *Die mystischen Erscheinungen der menschlichen Natur,* Leipzig, 1860.

about what form a further development might take. It is, however, of great significance that ancient myths speak not only of the immortality of man but also, though less often, of a guidance in the other world by a deity of transformation. Myths are manifestations of the unconscious, they proceed from archetypal dispositions of the human psyche. Thus they are constantly experienced anew – even today, as our letters show.[60] The archetypal background of the human psyche is timeless, unassailed by technology, enlightenment and modern reason or unreason.

The figure of the death-guide also appears in Christian thought. Yet here the unity of the ancient pagan divinity has split into two opposed figures. The positive side is embodied in the idea of the "angel of death" who lays a stern but not unkindly hand on man and leads him away. This messenger, who is generally imagined as winged, as a spirit, leads the soul into the other world. The image of a postmortal journey of the soul contains the idea of a spiritual development.

The grave and noble figure of the angel of death finds its counterpart in the figure of the devil who, according to many legends, comes for man at the end of his life. (The devil was originally an angel. He was Lucifer, who fell to earth and so forfeited his heavenly nature.) These tales point to a transformation in the sense of individuation at the very moment of death. Individuation comes about only when the dark side, the "shadow," is assimilated by consciousness. The legend of the devil coming to fetch the sinner is a drastic image of the same challenge – as if unconscious deeds had to be made conscious by the dying or in death. The evil in ourselves presents itself, as it were, in the figure of the devil, the personification of pure evil, and this is in keeping with the psychological meaning of the human shadow. For the shadow, as a content of the uncon-

60. It is in keeping with the archetypal concept of a transformation after death that Goethe said, speaking of death, according to Jenny von Pappenheim: "Now comes the transformation to higher transformations."

scious, is an impersonal, collective force possessing numinous character in which the individual partakes. The idea of a "Purgatorium" again implies a postmortal transformation of the soul, a purifying through the eternal fire.

* * *

Let us now turn to the two other apparitions recorded in our letters. There is the impressive figure of the "little old man with a beard and a sack" who, white and transparent, terrifies the schoolboy in the attic and on the staircase, and there is the little gray man with a "face like sandstone" who passes through the garden and disappears.

Strangely enough, legends emphasize the kinship between the devil, or Lucifer, and the "little men," the dwarfs. A legend says that not all the angels who adhered to Lucifer and were cast out of heaven fell down to hell. Those angels who were not really evil but had simply yielded to persuasion, or temptation, remained hanging on mountains and trees. They did not become devils, but little folk or earth-dwarfs. The remote kinship with the devil, Lucifer, explains the hidden danger and the terrifying character of the little men in our letters, especially that of the "little man with a beard and a sack."

Apparently this manikin does not want to be seen, indeed flames up in rage when the boy sees him. But is he really so unwilling to be seen? It would lie in his power to vanish, to make himself invisible, before he is seen by mortal eyes, but he contrives to be seen – not only once, but twice. He wants it and does not want it! This is precisely the attitude of man towards unconscious contents; he wants to understand them, wants to expand his consciousness, yet he is also a prisoner of inertia and leaves things as they are, thus hindering any transformation. The reaction of the unconscious to this attitude shows the same ambivalence.

Man's hesitation may be caused by the sacrifice which his inner development demands of him. Psychic development

goes hand in hand with a loss of the immediate, instinctive bond with nature that children and primitives still possess. In children as well as in primitives this bond is severed as soon as adult or civilized consciousness sheds its light on the primal innocence of nature. For this reason one of the most essential goals of the individuation process is to give fresh life to what has been lost. Civilization and the culture of today must be brought together with nature once more and consciousness with the unconscious, the instinctive side of the soul. Only after such a union has taken place can man attain wholeness.

The "unspoken command" to the boy to keep silent about his encounter with the white manikin is an unconscious attempt to delay the impending loss. As long as he is a child, he lives in a childlike, mythical world peopled by good and evil powers. Consciousness, as it awakens and gains strength, deprives the magic figures of their power, and as soon as the boy speaks of them, the spell will be broken.

Luckily for us, dwarfs have not quite vanished even in our own time. Our letters provide us with accounts of their survival and Jung himself gave a remarkable example of a hooded manikin who was seen by two climbers immediately after a serious mountaineering accident on a treacherous glacier.[61]

Although little folk are often told to live with man and to help him, they vanish wailing if man lies in wait for them and watches them. Their behavior is surprisingly analogous to the functioning of instincts. Instincts work, as it were, in the dark, in an unconsidered and unconscious way and consciousness has no part in their hidden game. Conscious and instinctive behavior even exclude each other. On the other hand the little folk and their clandestine activities are strangely akin to the phenomena of all kinds of spooks. For if, in the morning, the rooms are swept, the saucepans

61. In *Archetypes and the Collective Unconscious,* Col. Works, Vol. 9, I, p. 223.

scoured and the cheese ready without a human being having stirred a finger, this is a happy and fairy-like transposition of certain parapsychological or ghostly phenomena. In such phenomena, mechanical changes may take place without assignable cause. The legend of the dwarfs who do not want to be seen points to the difficulty, indeed the impossibility, of getting to the bottom of these phenomena; they vanish when we "lie in wait" for them, i.e., when we begin to measure, to photograph, to make statistics and to attempt to capture them with the complex apparatus of modern science. These apparitions apparently have to do with creative, acausal processes, closely bound up with instinct and with man's unconscious nature. They can scarcely be herded into the field of human intellect, and that of time, space and causality. They happen, and if we look closer, they are not there. This is no proof that they do not exist, but it may be a proof of their existence in a domain which is to a large extent removed – for the present at any rate – from the arbitrariness of intellect and the world of the ego.

A figure related to the white manikin of the boy's experience is the anonymous male spirit familiar to children today as an old man with a beard and a sack, namely Santa Claus, who comes to visit them every year, sometimes alone, sometimes accompanied by his retainer Rupert. In many places, for instance in the old Swiss cantons, "Samichlaus" (Santa Claus or St. Nicholas) comes to visit the children with his companion "Schmutzli," a name interpreted by folk-etymology as "dark" or "dirty" (Schmutz = dirt). Actually it represents the fertility which outlasts winter (Schmutz = Schmalz = lard or dripping). He duplicates the ambivalence of Santa Claus. For Santa Claus's familiar threat of popping naughty children into his sack and carrying them off to the dark forest betrays a hidden darkness behind all the brightness of his gifts of apples, nuts and sweets. He too cannot deny his ambivalence. He appears at the beginning of December and therefore personifies winter and cold. In the ultimate sense

he is death, which carries men to the other world (the "dark forest"). and, like a judge of the dead, punishes the wicked and rewards the good. The annual visit of this good-evil demon to the children is a kind of benevolent initiation into the ambivalence of life, which includes not only fruit and sweets, but also cold, guilt and death. This is the spirit of nature.

We might therefore take the apparition of the white manikin in our letter as the child's first, terrifying encounter with this paradoxical spirit. The fact that the manikin should display so much evil and anger may have to do with the child himself, in whose consciousness the world as it really is has no place as yet. He may unconsciously rebel against admitting it into his own world of play and fantasy; but the more he struggles, the more one-sided and "wicked" the spirit of nature grows. The demonic, dwarf-like spirits are often connected with the mother; if she binds the children to herself too long and too exclusively, if she keeps them in the "children's land" and shields them from all reality, a little demon appears, to make up for what has been missed. An archaic personification may be seen in the ancient Egyptian god Bes, the dwarf protector of the marriage chamber and of women, who is associated with the mother-goddess at Karnak.

The angry spirit encountered by the boy is actually looking for welcome or understanding and therefore for deliverance, merely by showing himself. In the case of a child, this cannot mean an assimilation of the shadow in consciousness, but a more or less fearless or frank acceptance of evil, as well as of good, in the world. The child's first encounter with sickness, death, injustice and even with the coming of darkness every evening are obstacles in his path which should not be underrated. The gain that would accrue if the boy could "make friends" with the manikin is hinted at in the feeling that coins are hidden in the sack. For coins, or gold, mean values and vitality. By hinting at a hidden treasure, the angry dwarf reveals his paradoxical nature: his

hidden goodness – and with it the challenge to become reconciled to him.

The experience of the woman and the gray dwarf does not lend itself to further comment. In the light of what has been said it is clear that it was a manifestation of the earth- or nature-spirit. But the letter gives no actual clues why the dwarf appeared to the woman. She heard, so she writes, "a few years later, quite by chance" that two children had died at her neighbor's house. This does not sound very plausible. A tragic event in the neighborhood would certainly have reached her ears earlier, but she seems to have felt a need to place the terrifying extrahuman or numinous apparition in some comprehensible relationship with human life. In this case – we might say, understandably – it was the borderline experience of death.

Relativity of Time and Space in the Unconscious

From the examples in the preceding chapter we see that the impersonal male spirit is the personification of an extremely powerful force. Why then does it take on the shape of a dwarf? This discrepancy is often expressed in myth by the very small which is at the same time the very big: the Indian Atman is "smaller than small and greater than great"; he is the size of a thumb yet he encompasses the whole earth. In Greek mythology the Cabiri are dwarf gods but also giants.

The same alternation appears in Swiss legends. A story is told of people living on the Lake of Thun who had shown hospitality to a dwarf. Then a storm broke out, the torrent roared down from the mountains and in the midst of it a huge boulder came rolling. "Up hopped the dwarf onto the top of it," the story goes, "riding merrily as if on a horse. He rowed with a mighty pine-trunk, and the boulder dammed up the water and headed it away from the cottage, which stood undamaged, so that the people of the house were out

of danger. But the dwarf swelled up, bigger and taller, turned into a huge giant and finally dissolved into air."[62]

These and similar myths demonstrate the fact that small things are often of the greatest consequence and exert an incalculable influence. As we have seen, the archetype, a content of the psychic microcosm, can determine a destiny; chance can save or destroy a life. In the world of physics the force contained in the smallest unit of matter, the atom, has been made terrifyingly evident.

The alternation of archetypal figures between big and small can, however, be explained in another way. It can be traced back to what happens to time and space in the unconscious.

The relation of time and space are functions of consciousness. They lose their absolute validity in proportion to the weakening of consciousness and to the depths of the unconscious layers involved.[63] In the atomic world, the same loss takes place when infinitesimal areas of space and time are under investigation.[64]

If man, or his consciousness, comes under the influence of an archetype, which may easily happen in a state of more or less deep unconsciousness, his experience of time undergoes a remarkable change. One might say he enters into a different time. This phenomenon has been scientifically investigated, but it has also been recorded by sensitive human beings, or by the people, and represented in legends and tales. Thus, for instance, in the legend of the youth who comes to the dwarfs or elves in the mountain (i.e., who enter the unconscious) and, after a short rest and partaking of food and drink, returns to his village. But there is nobody there he knows, and nobody knows him, for all his own

62. N. Herzog, *Schweizersagen*, Aarau, 1913, I, p. 57 f.

63. Cf. C. G. Jung, *The Phenomenology of the Spirit in Fairy-Tales*, Col. Works, Vol. 9, 1 p. 224. "Man's sense of proportion, his rational conception of big and small is distinctly anthropomorphic, and it loses its validity not only in the realm of physical phenomena but also in those parts of the collective unconscious beyond the range of the specifically human."

people have died in the meantime and he himself is an old man. Vice versa, Indian stories relate a whole series of adventures which a prince goes through when he dips his head for only a moment in the sacred water of life in order to learn the secret of Maya (water is a frequent symbol of the unconscious).[65]

To use a metaphor, it might be said that in the first example the moment had shrunk into a dwarf, while in the Indian story, it had swelled into a giant. Actually these two radically different stories say the same thing: measured by the infinitely slow march of time in the archetypal world, our earthly time flits by like a flash. The youth takes part, as it were, in the life of the archetypes (the food mutually enjoyed points to a union with the elves, personifying contents of the unconscious) and so he does not experience the change in the passage of time until he returns to his village, i.e., to consciousness. The Indian prince too was sunk in the realm of the archetypes, the unconscious, but from there he

64. Cf. H. Heisenberg, *Das Naturbild der heutigen Physik,* especially the chapter, "The Theory of Relativity and the Principle of Indeterminacy," Hamburg, p. 32 ff. The fact that the "space-time field is sharply delimited" involves certain difficulties. "In large-scale events, no detail of the space-time structure could be altered, but one would have to reckon with the possibility that experiments on events in infinitesimal space-time fields will show that certain of those events apparently proceed in a time-order that is the reverse of their causal succession." The very small space-time fields" apparently behave in relation to the large-scale ones in the same way as the unconscious to consciousness. Cf. also A. Einstein and L. Infeld, *Die Evolution der Physik,* Hamburg, 1956, p. 129: "Even in the world of physics, as the theory of relativity has shown, space and time come to an end. It follows from the Lorentz transformation that a rod traveling at the velocity of light would disappear. In very similar fashion, the time measurement of a traveling clock, as compared with the stationary clocks it passes, will be more and more retarded the greater its velocity, until it comes to a complete stop with the velocity of light."

65. In *The Idiot,* Dostoyevsky, himself an epileptic, makes Prince Myshkin describe the second before his fit as follows: "At that moment I seemed to understand the monstrous saying: henceforth there shall be no more time. It was probably that same second in which the waterjug of Mohammed the epileptic fell over, yet had not time to spill, while Mohammed in that second saw all the dwellings of Allah" (Everyman Edition).

experienced the course of time in our world, in consciousness; a whole life passed in a moment. And thus the secret of Maya was revealed to him.

It is quite likely that states of psychic twilight may have given the immediate impulse to the rise of this kind of legend. In mescalin intoxication, for instance, the sense of time is also suspended. Experimenters relate that everything "is felt in a strange kind of simultaneity, and not in succession. Things have no place in time, time has lost its meaning." Or: "Everything seemed to have come to a standstill, spellbound, like the Sleeping Beauty's palace."[66]

There is, of course, a subjective element in both stories. They describe an experience in which time was *lived* or felt as short or long. A subjective relativity in our measurable clock-time (known as "time lived") is even a universal human experience. To the child a year is endless; to the adult consciousness it passes in a flash. An hour spent in great conscious tension seems to have fled in minutes, yet it is possible, in such an hour, "to have aged by years." Instants of danger, of the approach of death, stretch out to infinity.

Yet there are legends which tell of a relativization or alteration of time as an *objective fact of nature* – an extremely rare and astonishing phenomenon. Thus a Swiss tale speaks of a farmhand who wandered into a monastery which was said to have stood there in ancient times. He met an old man, an abbot, who asked him what time it was, and the youth replied: "Half-past four." Hardly had he spoken when church and abbot vanished, and the farmhand found himself sitting on a great stone by the wayside. "If he had not spoken," say the villagers who tell the story, "he would have heard wonderful things and perhaps become a rich man too."[67]

The comment by "the villagers who tell the story" goes straight to the psychological point: by naming our clock-time, consciousness enters the scene and the relative time-

66. K. Beringer, *Der Meskalinrausch,* Berlin, 1927.
67. Herzog, *Schweizersagen,* op. cit. II, p. 16.

lessness of the unconscious in which the youth was sunk vanishes for ever with its treasures.

The point at issue here is not that time, or a moment of time, is *experienced* by the youth as accelerated or retarded; an *objective* transformation of time has taken place. The moment has assumed a different quality by extending far into the past, as the story relates. Therefore the youth finds the long-vanished monastery in its old place. We may conclude from this that for some reason he was "touched" by the unconscious or, rather, by an archetypal content of the unconscious. Under its influence his actual consciousness was drawn into deeper layers of the soul where, as it were, it underwent a transformation corresponding to that of the time-moment. It stretched far into the past and the youth perceived objects and persons long since dissolved or dead. (What archetype was at work we cannot say; the story told nothing about the farmhand's life.)

The experience which befell the legendary farmhand is a familiar problem in parapsychology. One of the most interesting cases recorded in parapsychological literature is the adventure of Miss Moberly and Miss Jourdain, two schoolmistresses who, in 1901, witnessed at the Petit Trianon, Versailles, scenes from the life of Marie Antoinette just before her imprisonment (1799) and even took a "speaking part" in them. The inexplicable depression, the state of dreaminess, recorded by both women during their adventure[68] definitely points to the state of diminished consciousness which is the necessary condition for the occurrence of phenomena of the kind.

It was inevitable that their adventure should become a target for the cross-fire of opinions. Lucille Iremonger's book, *The Ghosts of Versailles,*[69] is not only an excellent guide to the pros and cons of the judgments which have been passed since the original publication, but her character-

68. A. E. Moberly and E. F. Jourdain, *An Adventure,* with an Introduction by E. Olivier and a note by J. W. Dunne, London, 1948.
69. London, 1957.

sketches of the two women show the weaknesses, the ambition and the romanticism of these intelligent "old spinsters." Yet even Mrs. Iremonger has not succeeded in unmasking *An Adventure* as a pure fabrication, and she leaves readers to form their own judgment.

One of the principal charges brought by the critics is that the accounts of the adventure were first written down three months after the experience. It is, however, a fact that such strange and rare occurrences leave a deep imprint on the human mind; they become a lasting possession and remain vivid for years afterwards. We may note the doubts cast on the authenticity of the story, and also imagine that certain details of this rich and strange experience, in which a number of persons "appeared," were not rendered with absolute fidelity; further that one of the participants was unconsciously influenced by what the other had seen, and inserted it into her account later.[70] But we must question whether in such an experience the faithful photographic or phonographic reproduction of all details is the main point. It must rather be emphasized that Miss Moberly and Miss Jourdain felt they had "entered into another age." Their description of the immediate circumstances shows that they were in that state of diminished consciousness in which a relativization of time and space may occur. Time was, as it were, extended into the past. As Mrs. Iremonger rightly observes, even the skeptics have to admit "that there must be something in the story."

While the *Adventure* of Miss Moberly and Miss Jourdain was rejected by the Society for Psychical Research as being carelessly documented and not unequivocally verified, Mrs. Iremonger mentions another experience, similar in principle, which was recorded with such precision and with such evidence of its authenticity that the society cast no doubt on the reality of the phenomena described.[71] Again the percip-

70. Not all the apparitions were seen by both women.

71. G. W. Lambert and K. Gay, "The Dieppe Raid Case," *Journal of the Society for Psychical Research,* Vol. XXXVI, No. 1,679, May–June, 1952.

ients were two Englishwomen, friends who were spending their holidays at Dieppe, and who, one morning, between four and seven, heard the shouting of soldiers, the roar of aircraft engines, the rattle of machine-guns, the bursting of bombs and all the noise of a battle. Inquiries made the same morning proved that they alone had heard the noise. No maneuvers had taken place in the neighborhood, and there was no cinema that could have accounted for the noise. The two women wrote their reports during the experience. The strange thing is that the time of the bombardment, the interval, and the renewal of the noise of battle agreed to the very minute with the course of the fighting which had taken place at Dieppe almost exactly nine years before, on August 19, 1942, between four and seven in the morning.[72]

The Dieppe women preferred to remain anonymous. From the psychological standpoint it is to be regretted that they failed to add any notes on their state of mind, i.e., on the emotional aspect of the experience, to the correct factual registration of time and perception. That is the inestimable advantage of the account given by Miss Moberly and Miss Jourdain. We can, however, assume with some degree of certainty that at that hour in the morning both were still drowsy with sleep, even though they set down the experiences without delay. Even here, therefore, a partial lowering of consciousness may be taken for granted.

Since accounts of such experiences are extremely rare, the book containing the scenes of the "Adventure" which describes the subjective state of feeling of the observers, and the accurate verification of the Dieppe experience are of unique importance.

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In the approach of consciousness to the archetypal world of the unconscious it is not only time but also space that

72. The times were checked with the help of the Librarian of the War Office and the Controller of H. M. Stationery Office.

undergoes an objective change. Thus it was experimentally established by J. B. Rhine that neither space nor time influenced the result of his extrasensory perception experiments.[73] Their statistical results exceed the calculus of probability even when the object of extrasensory perception is remote in time or place. Time and space are intimately connected, since time can only be measured by bodies in motion, i.e., in space, and both coordinates rest on a single space-time continuum. For this reason it is not only possible to know – or, as our cases show, experience – things that lie in the past, and (in cases of genuine prophecy) the future, but also to perceive "here" things which are "there" or far away. As a rule the events foreseen, fore-dreamed or foreknown do not take place where the "seer" or the "knower" is, so that in the great majority of cases foreknowledge in time goes hand in hand with knowledge of what is distant in space. It is as if the "here and now" had a different time-space extension in the unconscious, as if it stretched into past and future and encompassed the "here" and "there."[74]

The space-time extension of the "moment," relative to the nearness or distance of consciousness, might be represented by a pyramid with a base extending to infinity, i.e., to the no longer knowable unconscious, while its apex would be the point of the "here and now" of consciousness. In the unconscious the point is replaced by the field. The deeper the layers of the unconscious involved, the further the field extends. In the depth of the unconscious more and more space and time is encompassed by the "moment" until, in the deepest, absolutely unknowable layer of the uncon-

73. J. B. Rhine, *The Reach of the Mind,* London, n.d. especially the chapters "The Reach of the Mind in Space" and "Across the Barrier of Time." Cf. also J. W. Dunne, *An Experiment with Time,* and *The Serial Universe,* London 1934.

74. For the relativity of the time factor in physics, cf. W. Heisenberg, *Das Naturbild der heutigen Physik,* op. cit. p. 33. "Since Einstein's discovery in 1905, we know that between what I call the future and what I have called the past, there is a finite interval of time, the length of which depends on the spatial distance between the event and the observer."

scious, it extends to infinity. The "moment" becomes identical with the unconscious.

The infinite extension of the unconscious in time and space enables us to understand that it covers a corresponding "knowledge" which explains phenomena of prophecy, or of clairvoyance directed to the past. Jung formulated it as "absolute knowledge." By this he did not, however, actually mean cognition, but rather, as the German philosopher Leibniz (1646–1716) so aptly called it: "A 'perceiving' which consists – or to be more cautious, seems to consist – of images, of subjectless 'simulacra.'" These postulated images, so Jung adds, are presumably the same as the archetypes, which can be shown to be formal factors in spontaneous fantasy products.[75]

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* *

There are as many accounts of clairvoyance based on a relativization of space, as there are of clairvoyance in time. A familiar historical case is that of the Swedish theosophist and scientist Swedenborg (1688–1772), who saw the fire of Stockholm in considerable detail when he was at Göteborg, several days' journey away. Far more rare but not less impressive are events in which perceptions in themselves express the relativization of space, for instance in an alternation of the figure between big and small, in the uncertainty between above and below.[76] Here we come back to the alternation between giant and dwarf which was the starting-point of the present reflections. We are fortunate enough to have a case of this kind in our letters.

A woman writes:

> I should like to relate a remarkable dream I had of my grandmother after she had died. I was at home in the

75. Cf. *Synchronicity: An Acausal Connecting Principle,* Col. Works, Vol. 8, p. 493 f.
76. Cf. *Faust II:* "Sink then. Or I could well say – Rise: It is all one."

> kitchen, and was holding my grandmother, who was much smaller than in real life, in my arms. She said: "I don't want to die." I had the feeling that she was already dead, but all the same I said: "You needn't die." Then she grew until she was as big as she had always been. Then I said to her: "There now, you are the same as you used to be." But she grew still more. She already towered above my head. I told her this, then suddenly she swayed and vanished.

The same phenomenon is told in Lewis Carroll's *Alice in Wonderland:* Alice fell down the rabbit-hole (into the unconscious) where she was sometimes minute and sometimes so tall that she bade goodbye to her feet or thought of writing a letter to her left foot.

The difference between spatial clairvoyance and the experience described in the letter from our collection is that the relativization of space is represented as an experience of the spirit, as if the spirit itself were uncertain about the proportions of space in the world of man and were trying to adapt itself to them. Now and again we hear about this uncertainty of the spirits, and it may be that Goethe was alluding to it when he spoke to those long since dead: I see you come again, ye wavering figures.

* * *

The relativity of time and space in the unconscious may even provide us with the possibility of explaining instances of clairvoyance, foreknowledge, etc., such as are frequently observed in animals. Our letters contain a few reports of which I cite the following:

A veterinary surgeon writes to the *Beobachter:*

> Some years ago a woman went into the village to do some shopping. She was accompanied by a fox-terrier, her husband's special pet. Suddenly, as they were walking along, the little dog stood still and began to whine and howl for no reason at all. After a while he stopped howling and trotted on.

> When she got home the woman found her husband lying dead on the floor. He must have died of a heart-failure at the very moment in which the dog gave voice to his grief.

It is a well known fact that animals seem to have foreknowledge of imminent earthquakes, floods, etc.: they flee some time before the catastrophe occurs. "Consciousness" of the animal is only a dim light when compared with that of man. The animal lives, as it were, in a more or less vague, a more or less unconscious state, which is, as we have endeavored to show, the prerequisite condition for extrasensory perceptions. We must assume that the extraordinary time and spatial orientation of animals, especially of birds of passage, and the hitherto unexplained enigmas regarding forms and ceremonies of mating, propagation, nest-building, etc. point to the psychic relativity of space and time.[77]

In his essay on synchronicity Jung gives the following example:[78]

> The puzzling time-orientation of the palolo worm, for instance, whose tail segments, loaded with sexual products, always appear on the surface of the sea the day before the last quarter of the moon in October and November, might be mentioned. ... (To be more accurate, the swarming begins a little before and ends a little after this day, when the swarming is at its height. The months vary according to location. The palolo worm, or wawo, of Amboina is said to appear at full moon in March.)[79]

There is no doubt that a thorough investigation of the capacity for extrasensory perceptions in animals would be of greatest significance for parapsychology.

77. Research on the extrasensory perception of the carrier pigeons in finding their way home has been carried out by I. G. Pratt of Duke University.
78. Col. Works, Vol. 8, p. 437.
79. A. F. Krämer, *Ueber den Bau der Korallenriffe* and Fritz Dahn. *Das Schwärmen des Palolo.*

Unredeemed Ghosts

The unredeemed ghosts or those who are atoning for their misdeeds are a frequent motif of our letters. However, I shall not go into this subject in detail, as the psychological problems are the same as those in the preceding chapters, and the reports are of importance only in so far as they confirm what has already been said.

The letters generally tell of a crime, a misdeed, or some grave omission, that accounts for the restlessness of the ghost and the gloomy atmosphere of the apparition. In connection with the white ghosts we learned of crimes against love, of avarice, or of the omission of rites, such as burial or reading of a mass. Another transgression frequently mentioned is suicide.

The examples:

> When I was a middle-aged woman I lived for many years in a Christian Home. For several years the place was haunted regularly for a few weeks every autumn. There were rappings in the walls, sometimes loud, sometimes soft, but only on the ground floor and first floor of the four-storied buildings. If we walked along the corridor on the ground floor at 10 o'clock in the evening, we sometimes felt an icy draught blowing past our faces.[80]
>
> The housekeeper in whose room the noises were always loudest thought that the furniture in the rooms next door was being moved about late at night and pictures removed from the walls and then hung up again. However, when we asked we were told that the people there had imagined *we* were making the noises, and had just made up their minds to complain about it. The rapping was heard by several people in both houses for years, and always in autumn; but the icy wind was felt only in our house. We then learned by chance that many years before, when the house was not a Home, but a block of flats, a young man had shot himself in

80. A cold or icy draught or breath belongs to the odd occurrences repeatedly mentioned in connection with hauntings or ghostly phenomena. In Greek *psychein* means to exhale, *psychros* cold and *psychos* cool! Thus "psyche" may actually be defined as a "cool breath."

what later became the housekeeper's room. The ghost disappeared completely after we had all prayed many times, and never returned even in later years.

This report does not deal with a visual apparition, but with auditory phenomena. This is no exception. In our letters the unredeemed ghosts manifest themselves in auditory phenomena as frequently as in visual ones.

The same woman writes:

A highly gifted man, of the highbrow type, who believed neither in God nor anything extra-sensory, told my husband and me that once he had spent the night in a hotel room and suddenly had the inexplicable impression of something uncanny. Never before had he experienced anything of the sort. Nevertheless he fell asleep without pondering further, yet awoke soon afterwards with a terrible start. In the faint light of the street-lamps shining through the curtains he saw by his bed a huge skeleton staring at him out of large empty eyesockets. In great terror and haste he turned on the light but at that very moment the skeleton collapsed with a rattling noise, and nothing, absolutely nothing was to be seen any more. Next morning he asked the manager a number of searching questions, and finally got out of him that years ago a man had shot himself in his room.
Our friend was forced to revise his views on ghosts especially as his own chalet soon afterwards proved to be haunted.

Apparently the terrifying experience in the hotel room, traced back to the suicide of a stranger, was also in line with an inner tendency of the perceiver. Otherwise he would not again have met another spook even in his own house.

As a small girl I lived in B., on the second floor of the back part of a house. My grandparents, who have long since died, lived on the first floor. One day I was coming home from school when I met my mother and grandmother on the stairs, deep in conversation. They spoke about our coal-merchant who had been selling us coal for many years and I gathered that he had hanged himself. Suddenly both women looked down the stairs staring as though petrified,

> and then all three of us screamed in utter horror, for up the stairs came our former coal-merchant with a heavy sack on his back, his face congested and blue, his tongue hanging out. He said that he had to carry coal till the moment when his life would have reached its natural end. Then, suddenly, he vanished.

Here we get though in a rather primitive way an explanation for the widely-held view (expressed also in legends) that those who commit suicide find no rest after death. The coal-merchant has to *walk* "till the moment when his life would have reached its natural end."

The guilt in suicide is not murder as such, but is considered to lie in denying one's responsibility towards life, or in refusing to fulfil an apparently preordained destiny. Numerous letters in the first chapter dealt with man's submission to fate.

If suicide is regarded as a sin its intrinsic character is the impossibility of atoning for the deed. According to our letters and to legends it is not the gravity of the transgression that counts – the decisive question is rather whether a deed was expiated or not and whether it was forgiven or not. These are the roots of the soul's rest or unrest after death.

The next example:

> I had quarreled with a friend and he had really hurt me. From then on I avoided him. Two years later I went abroad for about a fortnight. One evening, after a cheerful talk with friends, without the slightest allusion to spooks or ghosts, I dreamt that this old friend of mine had come and asked me to forgive him. When I turned a deaf ear to his plea, he came up to me and said: "For heavens' sake don't be so obstinate! Something is awaiting me, that's why I want to be at peace." With these words he took hold of my hand – I felt a cold hand quite definitely. Then I awoke, only to find the dream figure had vanished. But I heard the sound of a door shutting even though I was wide awake.
>
> Imagine my surprise when two days after this experience I received the news that my friend had been killed in an accident. What impressed me most was the fact that my

> dream and the hour of his death had coincided. It seemed all the more extraordinary as there was a distance of at least seven hundred miles between him and me.
> This experience upset me very much. Day and night I thought of my dream, and despite my habitual indifference I could not forget my dead friend's grief. I asked the priest whether my unforgiving attitude might disturb the peace of his soul. The priest answered in the affirmative. I should forgive him, he added, pray for him, and pay for a mass, at which I should be present in person. This I immediately did, and my peace of mind returned again in full. I have never had such an experience again.

The friend who appears in the dream may be taken as a "ghost" in the usual sense of the word, but he may be interpreted also as a side of the dreamer himself, as the personification of a psychic content that became visible in the dream image. Friendship is often based on the mutual or onesided projection of an unconscious side on the partner. A projection of this kind may create a close bond of affection between two persons, yet such a friendship may suddenly turn to enmity – a danger which usually is not taken into consideration. Quarrels and disharmony start when the projection has to be taken back. Our writer's reactions to his encounter with the friend's "spirit" in his dream were prompted for the first time by sincere feeling and deep concern. It is just possible – though it can by no means be proved – that his feeling function had been hitherto projected on his friend.

The effect of forgiving is also related in another letter:

> I was still a young girl and engaged to a young man. We wanted to get married in four months' time. And yet the engagement was broken off. I tried my best to forget the whole affair, and indeed I succeeded, deeply convinced that this marriage would never have brought happiness. It was six years later, on a fine summer day – I had completely forgotten the young man – when something strange happened. In the afternoon I was busy tidying up the kitchen when suddenly I felt a strange restlessness. What occurred in

> the next hour is still inexplicable to me, for I did not act according to my conscious will, but under some invisible compulsion. My restlessness forced me to finish my work in almost feverish haste. Then I took the key to the attic, went upstairs, unlocked the door and closed it again behind me. It was a room in which only old suitcases were kept. I opened one of them and took out a box containing the letters of my former fiancé. Six years before, full of bitterness, I had put them away. I now sat down on the suitcase and began to read, feeling more and more disturbed. Suddenly I was overcome by a deep pity for this man who had again and again assured me of his love, and I began to cry. I was sitting there in tears, quite beside myself, when all at once I had the feeling that I was no longer alone in the room. I looked up in fear and before me stood my fiancé. He was looking at me quietly but almost urgently, and said without any movement in his face: "You must forgive me everything I did to you, I was a poor creature." I stared at him as though hypnotized and said aloud: "I forgive you everything, you were a poor creature." When I had finished speaking the figure dissolved into nothingness. First of all I thought I must have been dreaming, but outside it was the loveliest summer day, and I knew that I had not been asleep. I went to bed that evening quite crushed by the experience, and fully convinced that my nerves were thoroughly disturbed, otherwise such things would not have happened to me in broad daylight.
>
> But next day I saw the notice of my fiancé's death in the newspaper. As I was told later, he had died the same afternoon when he had compelled me to forgive him everything.

Here again the act of forgiving a deed or a transgression brings peace not only to the soul of the deceased but also to that of the woman who forgives. The apparition vanishes and is "dissolved into nothingness" and after the woman had repeated the words of forgiveness, there is no further mention of grief. Again the ghost of the fiancé may be explained as the personification of a psychic content of the woman's soul, as an image of memory, and equally as an apparition independent of her. In fact, only the interplay of both aspects leads to a meaningful interpretation.

According to our letters and legends the dark or wailing restless apparitions represent the unredeemed dead who were guilty of some sin or omission during life. From the psychological point of view they may be considered as personified projections, or exteriorizations of psychic contents, the "projector" being the person who encounters the ghost. The parallelism between the behavior of the ghosts and that of unconscious contents – dealt with in the chapter on the "White Lady" – again becomes evident: the "ghosts" require for their redemption a positive relationship with man – a relationship which is expressed here in the act of forgiving. On the other hand, it is the unconscious complexes or contents of the psyche which force their way into consciousness, and only when they are accepted, when man has become conscious of them, is the "complex" dissolved and man at peace with himself. In the particular case of dark and unredeemed ghosts the psychological analogy is a challenge to become conscious of one's dark and undifferentiated sides or of one's own "shadow" and to feel compassion for the guilty ones.

Yet a positive relationship with unredeemed ghosts is not always expressed in such friendly acts as forgiveness, praying, reading masses etc. Now and again we encounter the rather strange motif of a redeeming punishment for the guilt which had remained unpunished or unexpiated during life and for which no forgiveness has been asked. The legend tells of the little boy whose hand grew out of the grave because he had struck his mother and had not been punished nor did he even ask to be forgiven. A few strokes with a rod brought peace to the child's soul.

Ghosts Without Head or Face

A frequently mentioned feature of the unredeemed ghosts is their lack of head or face.

An old woman writes:

I should like to inform you of the terrible experience I had when I still hawked Ziger (a kind of goat cheese) from place to place. One dark November evening at about 8 o'clock I was walking home, The road was lonely, and I was absorbed in my thoughts. I had hardly reached the last house of the village when a man seemed to rise up out of the ground. We were already some distance from the last house and were quite alone. What should I do? Go back to the house? So late, when the people were getting ready for bed? And tell them that I was feeling bad because of an unknown man? Why, that would be shameful! Had the stranger my well-filled purse in mind? That would be the last straw! I began to apply Coué's method: Go on, then! Courage! and walked on quickly. Then the uncanny stranger stopped at the right side of the road, his back turned to me. With a firm voice I bade him a "Good evening," upon which he turned round like a flash and we stood facing each other. I was almost petrified with fear: only the empty hood was to be seen – just a black gap! There was no trace of a face. Then the figure broke into a long-drawn wail – a blood-curdling scream, and I saw how he sank into the ground.

Everything was as quiet as the grave, I was alone in the road and I began to sob and to pray. How I got home I don't know.

A boyhood recollection runs:

My parents lived outside town, no neighbors far and wide, and away from all the bustle of life. We had a big two-storied house with eight rooms. My elder brother and I were once given a bedroom that had stood empty up to that time.

It was a clear moonlight night. The full moon was shining into the room and lighting it up – then an inexplicable thing happened. From behind the curtains, which hung to the floor, emerged a tall male figure which slowly moved towards our bed; first it had to walk round a table in the middle of the room, and then it reached the edge of the bed. The most terrible thing was that it was headless; it was carrying its head under its arm and the head was staring at us. My brother and I could see its features quite distinctly. We shall never forget them.

At the time I was about six years old. When the figure had walked backwards and disappeared behind the curtains

again, we tumbled out of bed and dashed up the stairs to our mother's room. We were absolutely terrified and could find no words to describe what we had seen. At last we found our voices again in spite of our sobbing and shaking. Nobody ever again had to sleep in that room of horror.But now comes the remarkable sequel. About fourteen years after this occurrence my father was looking through some old papers and photos and we children were looking on. Suddenly my brother uttered a cry. He seemed very excited and showed me a photo and – quite right! – I was equally frightened – we recognized head and features of our night visitor. Then my father told us the story of the man who had appeared to us. After embezzling large sums of money he saw no way out of his dilemma and had hanged himself in that very room.

A man reports:

Day was just breaking when I suddenly awoke, almost paralyzed with terror. A figure was standing beside my bed. Its clothes were clearly visible, so were its hands and head. However, to my horror I saw that instead of eyes, nose, and mouth, there was only a surface as if made of cotton-wool. The whole figure was composed of some firm, opaque stuff that looked like dense grey-white fog.

And here a legend[81] with a similar subject:

In bygone days, as I have often heard tell, it once happened that a man was on his way home from Altdorf when another man, coming from a side road, almost bumped into him. The first man, who had taken a drop too much, called out loudly and cheerfully: "Good evening to you," whereupon the other raised his hands as if threatening him but without uttering a word. The first man felt cold shivers going down his spine and terror-stricken he realized that the man was without a head. At which he hastily shouted at him: "I have the first and the last word." "All the better for you," replied the stranger (how he could speak without having a head, we do not know), "otherwise I would have talked you to death.

81. Müller, *Sagen aus Uri,* loc. cit. p. 426.

You must know, this very night I have to reach the Klausen Pass; for that is the place where I once sinned."

In order to grasp the symbolic meaning of "facelessness" I refer to a letter quoted and discussed in the chapter on luminous ghosts. A woman in a state of utter exhaustion has seen a luminous figure announcing a change for the better. She wrote: "The figure consisted of dense white light. It had no face, but had something like arms. I could not see its feet, and although it was of light and air, it moved like a human being."[82]

The face of a man indicates his personality. "To lose face" signifies a loss of personal prestige which, especially in a more or less primitive society, may lead to serious social consequences. A popular saying runs: "At twenty a man has the face God gave him, at forty the face life gave him, and at sixty the face he deserves." This alludes to the development of individuality which imprints itself upon the face in the course of the years.

We may remember here the well-known novel *The Picture of Dorian Gray* by Oscar Wilde, the story of an unnatural cleft between the inner and the outer figure of a man. Dorian Gray remains the unchanging, beautiful youth, while his "psychic being" takes on the features of his vice and is expressed by the growing hideousness of his portrait. The tragedy of his life is based on this demonic disaccord.

The facelessness of the luminous apparition in our report indicates the incompleteness of the woman's own psychic personality. It was still unformed. Presumably she was unaware of any connection between her insufficient inner development and the facelessness of the apparition. Howev-

82. Lack of feet is a characteristic feature met with in ghostly apparitions. It is reported that ghosts float, do not touch the floor, have small clouds instead of feet, etc. Feet connect man with his earthly reality. The well-known dreams of flying therefore indicate that the dreamer has "lost his footing" or indeed has never "found" it. Floating, lack of feet and so on stress the unearthly nature of the apparitions in the letters and in legends. They are "not of this world."

er, she may have sensed it instinctively, for she concluded her report with the words: "Now I know why I was not yet allowed to die." In other words, essential experiences apparently still lay before her – whether painful or pleasing is of no moment – that would shape her being and endow her psyche with the face which it did not yet possess.

Reports of *luminous* apparitions without face or head are comparatively rare. Far more frequent are tales of *dark,* uncanny ghosts without heads. In our reports the "headlessness" or "facelessness" is generally the result of some dark or evil deed, a deed which destroyed the highest value attainable in life, namely personality, man's "face." The accounts disclose the vast importance unconsciously attached to the development of the personality and thus to the actual individuation process. When this process breaks down (in religious terms: when the divine will inherent in man is not carried out) the soul remains unredeemed and is doomed to headless unrest after death.

The Unfulfilled or Broken Promise

It is not always an evil deed, or a sin, that leads to the unrest of the departed soul. Another frequent motif is a broken promise. There is, however, a considerable difference: the spirit of a man who has broken a promise during his lifetime is not actually unredeemed; nevertheless, even after death, he will attempt to accomplish what had been left undone.

> It was a few years after the First World War, on the afternoon of a wonderful September day. We – that is, two young Englishmen and I – had climbed the Finsteraarhorn. On the way down we decided to spend the night in the Concordia Hut, on the upper part of the Aletsch Glacier.
> One of the two Englishmen, we shall call him Eddy, showed signs of great fatigue. So on reaching the hut he soon lay down on his bunk and went to sleep. During the trip I had

noticed the close friendship between him and his countryman, whom I shall call David, and how each was more concerned about the welfare of the other than about his own.

During the night a snow storm set in. The next morning, the door of the hut was found open and Eddy had disappeared. The letter continues:

When after some time Eddy failed to return we began to call him. The only answer was the echo of our own voices. Our alarm increased from minute to minute, and when David confessed that at times of extreme physical exhaustion or sudden change of weather his friend was in the habit of sleep-walking, I was sure he had met with some accident. All our calling and searching led to nothing, and enough snow had fallen to obliterate all tracks. The men of the search-party who came up soon afterwards could find no trace whatever of him.

David returned to England very upset. We corresponded for many months, and in one of his last letters he informed me he would be coming back in summer to resume the search for his lost friend. But summer came and went without my hearing from him.

It was once again a wonderful September day, just as it had been the year before. My way led me along the Aletsch Glacier. I was alone, and it was natural for my thoughts to turn to Eddy. And what had become of David? Why had he never returned?

I was walking on slowly when, about a hundred yards away and not far from the Concordia Hut, I suddenly caught sight of a figure which seemed familiar to me. I lifted my field-glasses and saw the figure slowly turn in my direction and beckon as though desperately tired. I recognized him at once. It was David. How had he got there? And in these ordinary clothes, without any mountaineering equipment? I did not know what to make of it, and began to hail him. No answer. But the figure was pointing to a certain place in the glacier. I lowered the glasses, and David was no longer there, it was as though he had been swallowed up. I made my way to the place where I had seen him standing and found an exceptionally deep crevasse. I carefully noted the place, and the next day I fetched some stalwart men up from the valley.

One of them was let down on a rope, and at a depth of about 100 feet he found Eddy. The body was taken down to the valley. The same day I wrote to David, but soon received the news that three days before his friend's body was discovered he had died of blood poisoning after a long and serious illness.
He had kept his promise to come back and search for his dear friend.

The following report is written by a woman:

I was born near Strasbourg, and have been living in Basle since 1927. My relatives are all in Alsace.
On the outbreak of the war in 1939 both my parents were still living. My mother died in 1940, but I didn't hear of her death until two weeks later. I was very unhappy at the thought that I should never see her again, and particularly because she had never been to visit us in our new home, even though we had repeatedly invited her to come. I wrote to my father about this, and it upset him, too. He told me not to worry; he would do his best to make up for it by visiting us after the war.
It was July 1944, after a dreadful night of bombing. My husband was away for the day and I was quite alone at home. Suddenly I heard a man's voice downstairs calling: "Lina, I'm here!" I replied: "Yes, I'm coming." Then suddenly everything was quiet again. I called once more, but got no answer. Then a cold shudder came over me. In fear and trembling I searched the house, but there was no one there. Then I began to feel very anxious about my husband, who would be on his way home just then, and was convinced something had happened to him. I waited at the tram stop for nearly an hour, and how relieved I was when at last he came! He was surprised to see how frightened I was till I had told him of my experience. Then we forgot the whole thing, since we could find no explanation for it.
But when we got the announcement of my father's death we remembered what had occurred. It had happened the day he died. Even in death he wanted to keep his promise.

Another letter recounts:

> The following incident took place in 1950 and was told by a Catholic priest:
> I had finished reading my office and was going downstairs when I heard the telephone bell ring. I was called to visit a dying parishioner. On returning, I saw that the light in the study was burning, and that a shadow was going backwards and forwards. As I went upstairs my one thought was of burglars. Slowly I opened the door, and saw my desk just in front of me. Before it stood a priest looking something up in a book. You can imagine how amazed I was to encounter a colleague here. He turned round, beckoned to me and holding out one of the church registers, said: "Look at this: in the year 1891 a mass for the dead was not said. Please see that it is done." I looked at him, took the book and saw that he was quite right, the "Memento for the Dead" had not been said for A. M. When I wanted to ask my visitor where he came from and how he knew this, I saw that there was nobody in the room except me.

Behind the promise there is a psychic force of unsuspected potency. A promise and its fulfillment form, so to speak, an energetic, or psychic, unity whose inner balance is disturbed if a promise has not been fulfilled. Therefore man feels bound by his word, and it is assumed that he carries this responsibility even beyond the grave. The psychic power of a word and its magical character is nowhere so evident as in a promise, in the even more intense act of taking an oath, or in a curse which may be of a fearful effectiveness. A broken promise is usually a great disappointment to the person to whom it has been given, but the one who fails to keep his word is guilty of an omission that causes injury to his own soul. From the standpoint of energetics, we might say that the flow of psychic energy which has failed to reach its natural object now turns against the one who has broken his word.

The taking of an oath, or the giving of a promise, are *archetypal acts* in which man takes part with all the power of his soul. Therefore oaths and promises are not uncommonly accompanied by ceremonial rites. The solemnity stresses the significance of the moment: rings are exchanged, the

word is corroborated and confirmed by certain gestures – a clasp of the hands, the raising of fingers, etc. – or by drinking together. Certain ancient or primitive pledges given under oath were even sealed with blood. We might say that a true promise is a non-canonized rite which nevertheless has numinous effects. It has this effect even though it is expressed and confirmed merely by word of mouth and usually without any additional ceremonial rites.

According to our reports it is not only the dead who are bound by their words; the reverse is equally valid: the dead warn the living, should they forget or disregard their own promise. This may be illustrated by some of our letters.

> The worse my husband's illness became, the more jealous he was. He was waiting for death, and his passionate jealousy actually gave him some hidden strength to hold out even longer. In the last hours of his life he made me promise never to belong to another man. I agreed without thinking, hoping it would comfort him.
> Years passed. I lived very quietly, although I was still a young woman. Eight years after my husband's death my mother and aunt introduced me to a young carpenter who had his eye on me as the wife he so urgently needed. I really liked the young man and that brought back some of my joy in life. We arranged to get engaged on Easter Sunday. There were only five of us round the table to celebrate. After grace was said, we lifted our glasses, filled with chilled white wine, to drink to one another. Then it happened; as I put my glass on the table it broke into a thousand pieces. My fiancé put his glass back at the same time, and only the bowl of it remained in his hand. It may have been that my mother dropped hers in the confusion, we hardly saw what happened, all we knew was that four of the five glasses lay there broken. Then came an exceptionally loud cracking noise in the wainscot, and automatically I said: "My husband, Robert!" I was the one most frightened at these words. The tension in the room was almost unbearable. I got up like one possessed and ran from the room.
> The consequence was that I broke off my engagement. After this warning I lacked the courage to break the promise I had given my dying husband.

Another report runs:

> The events recorded here took place forty-three years ago, and yet they have remained fresh in my memory till the present day.
> It was the year 1911. We, my mother with us four children, lived with my mother's father in a cottage close to the woods. Our grandfather had to undergo an operation for hernia, and died of pneumonia afterwards. But before he died my mother promised him various things, among others to burn a so-called "soul-light" to his memory for a year, a custom still kept in that region. This is a small wax rod set in a perforated wax disk swimming in oil. My mother kept her word most strictly till one day she happened to run out of oil, and the "soul-light" in my late grandfather's room went out.
> Soon afterwards we were all sitting at table having lunch. Suddenly we heard a very loud knocking coming at regular intervals, apparently from our late grandfather's room. We looked at one another in surprise, wondering what could have caused it.
> Our mother, a resolute and by no means superstitious woman, told us to be quiet, stood up and went with a firm step through the kitchen and into grandfather's room. Of course we all listened intently, and we heard our mother's voice as well as our grandfather's – we could not possibly have been mistaken, even though we were unable to understand what they were saying.
> I must confess that it made our flesh creep. We looked at one another in terror till the conversation ceased and mother came back, still with a firm step but with reddened eyes. She sat down at table and said: "Children, let's say a prayer for all poor souls, and then go on with our lunch."
> This we did, and finished the meal in silence. That day and all the following ones we could get nothing out of her, although in our childish curiosity we pestered her continually. However, the same day she enjoined me: "John, go to the village as fast as you can and fetch a quart of oil for the light."
> It was only much later that she told us what had taken place that day. These were her words: "Well, I went into grandfather's room, and there I saw him, dressed as he was when we put him into his coffin, standing upright near the cupboard.

> He had hardly caught sight of me when he said more or less the following: 'Josephine, why did you let the little light go out?' I replied that by mistake I had run out of oil, and he answered: 'My daughter, on no account must anyone ever break a promise once given. See that my light is burning again this very day.' Then he vanished, and I came back to you all again."

Again the restoring of the inner balance takes place and *the archetypal situation with its preponderance of the unconscious leads to a "supernatural" phenomenon.*

The numerical symbolism in the account of the broken glasses is worth mention: four glasses out of five were broken. Four entities determine a wholeness (four cardinal points, four primary colors, four seasons, four temperaments, etc.). Thus the four broken glasses are the sign of a broken unity or wholeness. This may refer to the young widow's promise, to the relationship with her dead husband or with her fiancé, or it may refer to her own soul – we do not know, but each one of these possibilities could fit the case. The injury sustained by the breaking of a wholeness is seen in the fragments of glass. An old saying states that broken glass proclaims the transitory nature of earthly happiness.

Duplication Phenomena

The Double

In discussing ghostly apparitions we differentiated between luminous ghosts, white ghosts, and unredeemed ghosts who generally appear as dark figures. In conclusion we shall now deal with reports of ghosts that resemble living persons. The visual – and in some cases auditory – resemblance is often so striking that the apparition remains indistinguishable from the person it mirrors and only subse-

quently proves to have been an illusion, a "ghost." In some cases the ghostly nature of the apparition is recognized because it is transparent or floats above the ground.

Such apparitions may represent both the living and the dead. In most cases they represent the dying. The apparition of the living is popularly known as a "double" or "doubleganger" (from the German word "Doppelgänger"). The double may be met in a self-encounter by the person it mirrors, but it can also be seen by someone else, the person himself remaining unaware that his duplication has taken place.

The first example of a duplication process is taken from our letters:

> The following experience took place some years ago at a boardinghouse. It was summer. At about a quarter to seven I went into my room, and, as it was still a bit early for dinner, lay down on the couch, my head turned slightly to the right. (As I suffered from nervous gastric trouble, I was in the habit of resting before every meal.) I must have dozed for some minutes, and on awaking suddenly had the curious sensation of being empty inside. I wanted to get up, but was unable to do so. I was unable to move, I could neither turn my head nor move a single finger or toe. My head was quite clear and told me that I must have died, since I could no longer feel my body. Strangely enough I did not feel sad. I was only worrying about how my spirit and my mind, which was still clear, would detach themselves from the dead body. As I lay like this and thought things over, something most singular happened. To my right a dark shadow came floating slowly towards me. This shadow lay horizontally in the air, hovering quite freely, and its outline and size were exactly the same as those of my body. (The room was light, and I could see everything up to the last detail.) This shadow now moved till it was at the same level as I and we were lying there side by side like twins; then it gradually went through me. This gliding in of my second self took about five to ten seconds. I felt all of this physically more or less in the same way as one would normally feel rubbing one's hands together. At the same time I began to feel warm again from right

> to left, being able to move my right hand first, while the left was still lying there completely stiff.

The incident here is known in parapsychology as an "exteriorization of the psyche." It is the physical body of the writer which sees the "spirit body" as outside itself. In other reports, however, a psychic "being," detached as it were from the body, is aware of the latter as though seeing it from the outside. During the state of duplication the body often appears as if life had left it. Jung gives a pertinent example in his work on Synchronicity.[83] A woman was in a deep coma. Yet she registered everything taking place in the room as though she were looking down from the ceiling. She saw herself lying in the bed, deadly pale, with closed eyes. Her "detached soul," disengaged from the cerebrum, which is conjectured to be the seat of conscious phenomena, was able to make perceptions in no way inferior to those of actual and wide-awake senses. "These experiences seem to show," Jung adds, "that in swoon states, where by all human standards there is every guarantee that conscious activity and sense perception are suspended, consciousness, reproducible ideas, acts of judgment, and perceptions can still continue to exist." [84]

Similar instances are to be found in G. N. M. Tyrrell's book, *The Personality of Man.*[85] He records how a man, seriously ill, observed a growing split in his consciousness. Whereas he felt himself to be identical with a detached consciousness, outside the body (he called it "A-consciousness"), another consciousness ("B-consciousness"), remained connected with the body, yet seemed to be about to disintegrate. The "A-consciousness," or "A-personality" (his momentary ego consciousness), perceived the body lying in bed as though from the outside. Moreover "A" was

83. Col. Works, Vol. 8, p. 509.
84. "Synchronicity: An Acausal Connecting Principle," in *The Structure and Dynamics of the Psyche,* Col. Works, Vol, 8, p. 507 ff.
85. Pelican Book, A. 165. 3rd edition, 1954. Great Britain.

able to recognize what was happening in the house, in London, in Scotland, indeed in any direction it sent its thoughts.

Clairvoyance, such as was experienced by the "A-personality," is based on perceptions transmitted by the unconscious, as we have already noted in the chapter on "Relativity of Time and Space in the Unconscious." for this reason clairvoyance generally occurs in a state of diminished or effaced consciousness (any kind of strong emotion, dreaming, day-dreaming, ecstasy, fainting, duplication of personality, etc.).

Yet how is it possible for a psyche, disengaged from the body or in a state of unconsciousness, to have perceptions and register them? The answer to this question is to be found in the fact that the unconscious is not merely "unconscious" or, figuratively speaking, "dark," but seems to be interspersed with spots of "brightness," of a quasi-consciousness. Jung defined these "brightnesses" in the unconscious as "luminosities" or, using the old alchemical term, as "sparks," and compared the unconscious to a "multiple consciousness."[86] The "luminosities," or the "sparks," form something like "perceptive organs" in the unconscious. They enable – as we already observed in a previous chapter a "perceiving" which seems to consist of images, or subjective "simulacra." A "luminosity" or quasi-consciousness must be attributed also to the unconscious complexes, and this explains their intrinsic autonomy.

The following letter, written by a man, describes a duplication process after a severe renal colic. During the process the "vacated," or inanimate body did not remain motionless but showed a lively activity.

> The weather was fine and sunny. I was in such terrible pain that I said to myself: "You should somehow be able to get out of yourself, then the pain would stop." Suddenly I saw a man

86. Cf. "On the Nature of the Psyche," especially the chapter "Conscious and Unconscious," in *The Structure and Dynamics of the Psyche,* Col. Works, Vol. 8, 184ff.

> in front of me who was walking towards the garden gate. I watched him as though stupefied, till I realized: "That's me!" – I jumped up with the sole thought of catching up with him. He had already gone round the corner of a side road and disappeared. Then I was seized with the most dreadful fear. I ran even faster and when at last I caught up to him and seemed to catch hold of him, the whole apparition dissolved into nothing, how, I cannot say. The pain, which I had not felt at all, returned once more. I was exhausted by the unaccustomed exertion and sat down again on the bench outside the front door. Soon afterwards my wife came out into the garden and said: "Mrs. S. and Mr. K. have both just phoned and asked me what on earth was the matter with you. They said you were running along the street like a madman!" – These people had indeed seen me running, but had not seen my second self, the one I was chasing, and for this reason I must have looked extraordinary from their point of view.

A similar account is given in Tyrrell's book: It was during the 1914–1918 war. In the misery of trench warfare and in a state of utter psychic discomfort a soldier observed how he "left his body" and watched it from the outside. The "body-ego" in its khaki uniform seemed to suffer from the cold and to feel extremely wretched, whereas he himself felt at ease and quite comfortable. His companion who knew and saw nothing of the duplication, told him later how after a longish pause the "body-person" began to talk calmly and humorously as though sitting by the fire.

The fact that the body "vacated" by the psyche continues to act and behave like a living person may possibly be attributed to a residue of actual consciousness that bridges the split between the "body-ego" and an ego of the detached personality, a sort of "spirit-ego." No fainting takes place nor is consciousness completely effaced – it is present in some form both "here" and "there." In the first example quoted from Tyrrell a "disintegration" of the body-personality ("B-consciousness") accompanied the process of growing unconsciousness until, finally, nothing was left to bridge the gap between the two personalities. The ego-consciousness

remained connected with the independent, "disengaged" personality. The same applies to the case reported by Jung.

The writer of the first *Beobachter* letter compares himself and his shadowy double with "twins." This is remarkable because the motif of man and his double actually corresponds to the old mythological motif of the "twins," one of whom is regarded as mortal, the other as immortal.

This motif also recurs in religious meditations, a well-known source of the duplication phenomenon. The subjective feeling accompanying the religious experience of duplication is generally described as happy, even ecstatic.[87]

The "doubling" of man resulting from a deep religious absorption is described, for instance, in ancient Kabbalistic texts.[88] Mose Cordovero, a Kabbalist of the 16th century, says: Among the pious there are some few who come to know their own image during their lifetime. In other Kabbalistic texts this image is called a "being," which we should understand as a sort of spiritual equivalent, or figure, of man.

The Kabbalist R. Mose ben Jaakob writes: "Know, that the perfect secret of prophecy for the prophet is that he suddenly perceives the figure of his 'being' standing before him. He is withdrawn from his 'being' and sees it before him, speaking to him and predicting the future. ... [A sage wrote]: I know and perceive with absolute certainty – I am neither prophet nor son of a prophet, the holy ghost is not within me, and I have no communication with the 'divine voice' but I call heaven and earth to witness that once when I was sitting and engaged in writing about the mysteries, I suddenly saw the figure of my 'being' standing before me. My 'being' had withdrawn from me, and I was forced to cease writing." (In the light of our former examples it is

87. The word "ecstasy," derived from the Greek, literally means to be or stand beside oneself.

88. The following remarks are based on an unpublished essay by S. Hurwitz, Zurich, *Von der Welt des Kabbalisten und seinem Weg.* See also *Psyche und Erlösung,* Zürich, 1983.

noteworthy that the Kabbalist lays stress on the "secret of prophecy" accompanying the duplication.)

The full significance of the spiritual double, the "being," becomes evident when we learn that the Hebrew word used in the text for "being" (zelem) is the same as that used in Genesis for the image of God in which man was created. (We remember here the apparition of "luminous spirits" whose light revealed a kinship with religious figures.) The ecstatic experiences of the ancient Kabbalists confirm the old truth that the man who succeeds in perceiving himself, or his self, perceives God. The figure of the "being" corresponds psychologically not to the ego of man, but to the self.[89]

The double is a symbol of an archetypal truth and thus still vital and living as the following dream will show:

> Before me there is a pyramid. On its top I see a house made of glass. Somebody is in it. When I get nearer, I see that it is myself.

This was dreamed by a boy two or three years of age and remembered even when he was grown up. It is an astonishing psychological fact that very young children occasionally describe, or paint, dreams whose images and truths far exceed their understanding. Dream images such as the above cannot originate in so-called "memory residues" of the small child. On the contrary, they prove that at birth the psyche is not a "tabula rasa," a blank sheet, but contains preformed possibilities of imaginative creativity. These possibilities, or potential forms (Jung often speaks of "patterns")

89. The idea of a second, spiritual, body dwelling within man's material body is found in Egyptian psychology which considers the Ba-soul as a sort of immortal double of man. The alchemists, too, described the spiritual double in man, the so-called "subtle-body," to which they attributed the imaginative, creative faculties of the psyche. It was called the "celestial body" or the "star" in man. The important part played by the "Doppelgänger" motif in German Romantic poetry of the 19th century is well known. "Man and his Double" was the symbol of their disunion, their homelessness in earthly life.

are the archetypes. As pre-formed "patterns" in the collective unconscious they are unrecognizable. They may, however, become recognizable in the form of so-called archetypal images, experienced in visions, dreams, hallucinations, poetry, painting, etc.

It is the archetypal truth of man's twofold nature that was shown to the child in his dream. The spiritual quality of the second ego can be deduced from its position at the top of the pyramid. Egyptian tradition maintained that the king buried in the pyramid was transformed into his immortal, spiritual being, into the God Osiris, and that the transformation took place on the apex of the pyramid.

What was granted to the pious Kabbalists by special grace is bestowed on a child in a dream. He sees his own "being." Yet this dream is in no way connected with any particular gift or genius of the little dreamer, but rather because children are still close to the unconscious, to the realm of archetypal images. Their consciousness is not yet fully developed; thus they do not need imagination or meditation to return to the roots of the soul. It is by no means infrequent for an early childhood dream to remain vividly impressed in the memory of the adult, and for life to take its course, as it were, under the sign of its truth.

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In the light of the above we may understand that in lore and myths the appearance of the double is generally connected with death or with dying. For dying is supposed to be a separation of body and psyche. There is a widespread superstition that anyone who encounters himself will have to die; and it is considered a premonition of death even if the "double" is seen by somebody else.

Among our letters there are instances of this experience:

> About twenty years ago I had a twenty-year-old daughter who was a pianist. One afternoon she was sitting at the piano practicing. To my great surprise I saw another figure of my

daughter sitting to her left, dressed in just the same way, but transparent.
About six months later she died a tragic death. When we came home from the funeral and I opened the door, I saw her coming towards me, dressed as usual, but transparent. After a short while she vanished and I saw nothing more.

The same writer relates:

Last spring one of my sisters came to see me, and we decided to go to town together. I said to her: "Go downstairs, I'll come in a moment." My sister was wearing a dark-green dress and a white hat. When I left the room, I saw her standing in the corridor, about six paces from me, in her dark-green dress and white hat, but as transparent as glass. I looked away and back again – the figure was still there. Then I looked away for a second time, and when I looked back once more, the figure had vanished. I told my sister about my experience, but she rebuked me and declared the whole thing was nonsense. But I thought: "My sister is not going to live much longer." Some six months later she died, after having been ill for only three days.

In all three cases the double is seen as a transparent mirror-image. Transparency is a quality often attributed to ghosts and doubles. It indicates their spiritual quality.

The woman who wrote the above letter had three encounters with a double. This is remarkable, for such an encounter is a rare experience. Judging from our letters it would seem that people have a consistent type of experience. Such a "specialization" may indicate that the experiences are prompted by a specific psychological situation (unfortunately not indicated in the letters). A person is "open" to one definite image, within or without. We may assume that in such cases a definite archetype is constellated and corresponds to a definite parapsychological phenomenon. However, only a thorough psychological analysis would reveal the connection between the experience and the personal psychological background.

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A report on the apparition of an unknown double is published by Gerda Walther in the Swiss periodical of parapsychology, *Neue Wissenschaft.*[90] A young nurse was engaged to look after an elderly lady who had had a stroke. The patient was living in her sister's house. At breakfast after the first night the sister informed the nurse that she was expecting two of their brothers; the third, the favorite brother of the lady of the house, was unfortunately unable to come, since he had been taken ill abroad. The nurse reported that from time to time the lady had become silent and "dreamily withdrawn" when telling her all this. As it turned out later, she was thinking of her sick brother during these pauses.

Suddenly the nurse noticed that she was no longer alone with the old lady, but that a man of about forty or fifty was leaning against the sideboard. However, he was not seen either by the lady or by the two brothers who arrived shortly afterwards. They treated him "like air." After a while he started to move and then vanished.

Two or three weeks later the nurse was told that the sick brother had recovered and was expected to arrive soon. When he came, she recognized him as the mysterious stranger of that first morning. There was only one difference – in reality he was about thirty years older than the apparition she had seen.

Walther concludes the report with a parapsychological analysis, but has to come to the conclusion that the happening cannot be explained – a statement with which I fully agree. Nevertheless I should like to view the matter from yet another angle, and inquire into the sense of the apparition. What does it mean that the old lady's brother appears as a ghost, looking thirty years younger, and at a moment when the family is upset by the possibly fatal illness of one of its members? A close examination of the emotional circumstances reveals an answer to this question. As already men-

90. 3rd year, booklet 5/6. March 1953.

tioned, the brother appearing to the nurse was the old lady's favorite, the bond between them being exceptionally close. The nurse writes in her report: "He seemed to have meant 'all and everything' in her life." We also hear that he had lived with this sister for some twenty years and had married only late in life. The lady herself said to the nurse: "We shared all our joys and sorrows. Yes, we understood each other so well that our destinies seemed to be woven together."

The figure seen by the nurse cannot be regarded as the "double" of the brother in the strict sense of this word, since it looked thirty years younger. But the difference of age becomes very meaningful if we take into consideration that it was thirty years since he and his sister had lived in the same house and in such close contact. Thus we might say that for the nurse's perceptive faculty the moment in time had "stretched" back to that bygone period which, from the psychological standpoint, or viewed from the archetypal background, proves to be of great importance. Behind the intimate brother-sister relationship emerges in vague outline the archetypal situation of incest;[91] and this ancient archetypal image, or archetypal situation, known as the "royal marriage," points to a union of opposites symbolizing not only love but also death. Thus the younger "double" of the brother, appearing at a moment when a member of the family stands on the threshold of death, and in the house and presence of the "beloved sister," may be understood as a symbolic figure playing its part, as it were, in an archetypal situation whose one aspect was death and the other love.

At first sight it seems surprising that the "beloved partner" of this brother is not the patient herself and equally surprising is the fact that an outsider of the family, the nurse, is vouchsafed the vision. But these facts in no way detract from the significance of the archetypal situation. The archetype is part of the objective and collective psyche.

91. Regarding the psychology of incest cf. C. G. Jung, "Psychology of the Transference," in *The Practice of Psychotherapy*, Col. Works Vol. 16, p. 220ff.

It does not simply "belong" to you or me, but happens like a natural phenomenon. However, few are privileged, as was the nurse, to glimpse beyond the surface of the ordinary happening and to become aware of its spiritual essence, or to have a vision which reveals its inner significance. It cannot be excluded that as a confidant of the one lady's love-story and as the nurse of the other, she participated with her feeling, even with her emotion, in both sides of the constellated archetype.

Walther states that the nurse "possessed a power of second sight," and also that she had the faculty of "seeing ghosts." These faculties indicate an intensified unconscious, or a relatively easy and rapid lowering of the threshold of consciousness, whereby extrasensory perceptions or hallucinatory experiences occur more frequently than is usual. It must also be considered that the nurse might have "guessed" the old lady's emotional memories of her brother and projected them in the form of a ghostly apparition.

Walther's report provides us with ample information about the emotional circumstances under which the experience had taken place. The emotional background is, indeed, of as great importance to the psychological understanding of such phenomena as their exact registration and description. However, the details of one salient factor are lacking in the above account. What was the psychic situation of the nurse at the time? How much or how little was she herself involved with her own thoughts of love or death? Only if we knew this should we be able to judge whether or not her perception of the apparition was also prompted by her momentary psychic mood. However, since she is dead now, the question will have to remain unanswered.

The "Vardøgr"

In Norway the arrival of someone announced by his double, the so-called "Vardøgr,"[92] seems an almost every day

occurrence. This double is rarely visible as a figure, but all the sounds of his coming are distinctly heard. Someone is heard walking upstairs, opening the front door, taking off his overshoes, putting his walking-stick into the stand, etc. Moreover everything is done in the way characteristic of the person thus "announced." Those who are used to the "Vardøgr" seem to take him for granted. A housewife may begin preparing a meal after hearing these sounds, so as to have everything ready by the time the announced "someone" comes. She knows that she can rely on this strange announcement of an arrival.

Inquiries have shown that the "Vardøgr" is heard at the moment the person in question starts on his way, or even somewhat earlier – in fact, at the very moment when he decides to set out.

Wereide gives a relevant explanation of why this duplication phenomenon seems to be more frequent in Norway than elsewhere. "I think that there is a valid reason for it. The inhabitants of our rural districts have always lived in greater isolation than the people of other nations. Communication between them was difficult, and therefore nature made use of the 'supernatural,' as a compensation. Most of the Norwegian people who now live in towns moved there from the country – or at least their parents did. They brought with them this faculty of perception, even though conditions in town made such faculties less necessary than in the country."

The faculty of hearing the "Vardøgr" was originally connected with isolation. It is well known that long periods of solitude increase man's ability to turn his gaze within. The unconscious is stimulated and its typical relativizations of time and space may influence even daily perceptions. Con-

92. The following remarks are based on observations made by T. Wereide, Oslo, published in *Doppelgängererscheinungen in Norwegen*, in *Neue Wissenschaft*, Zeitschr. f. Parapsychologie, 6. Jahrgang, p. 10, Oktober 1946. Wereide was Professor of Physics at the University of Oslo, Norway.

tents of the unconscious are more easily perceived than in the hurry and bustle of town life.

From the psychological standpoint the "Vardøgr" phenomenon is not based on a duplication of a person; it should rather be considered as a pre-audition or pre-knowledge of an impending arrival. What really happens is a *duplication of the instant in time* – the future moment takes place now, and once again, at its own time. In other words, it is the relativity of time and space in the unconscious which brings about and explains the "Vardøgr" phenomenon.

Nevertheless the question remains as to why it is just the *arrival* of a person that is announced in this way. In isolated districts the arrival retains its original significance of an actual "encounter," be it stranger or friend who enters the house. Gestures of greeting as well as the laws of hospitality stress the importance of the incident. *Again it is an archetypal situation which, as we know, may be accompanied by "supernatural" phenomena.*

"Journey of the Soul"

The phenomenon of the so-called "journey of the Soul" is often mentioned in parapsychological literature. For the following I refer to the autobiography of the medium Mrs. Michael Bouissou,[93] especially to the chapter entitled "Verdoppelung" (the duplication process). After years of intensive training Mrs. Bouissou was able, so she writes, to disengage or detach herself from her body and fly to any place she wished. Once, however, something quite unaccountable happened; she "flew" to a friend of hers, a woman living

93. M. Bouissou, *Ein Seltsamer Beruf,* [A Strange Profession], Luzern, 1956. The basis of any interpretation is the veracity of the report. Experiences such as those described by Mrs. Bouissou are by no means isolated; thus we feel justified in concurring with the views of Professor G. Frei, editor of the book, who in his preface lays stress on the honesty and trustworthiness of the authoress.

abroad, and made various observations. As usual, she wrote a report immediately after her "return" and posted it to her friend. (She always wrote a report straight away; it served as proof and verification.) This time she described a table laid for eight, and the pattern of the dinner service. The friend wrote back that every detail was correct, but that the meal for eight persons had taken place the day after the medium's visit. Curiously enough, the pattern on the plates had been a topic of conversation at the dinner-party. Mrs. Bouissou had never seen these particular plates before.

What had taken place? If we examine the medium's own report of the duplication process we may find the answer. The duplication was the result of severe preliminary mental training, consisting of extremely strict and laborious exercises designed to exclude any distraction due to outward impressions, or diverting thoughts and, finally, any thought at all, until a complete inner "void" had been established. The exercises were undertaken between midnight and four a.m. when the surrounding silence favored concentration.

Exercises of this kind induce a gradual strengthening of the unconscious, although consciousness may not be completely extinguished. Thus, a split of the medium's personality had taken place, analogous to the duplication processes mentioned in the first part of this chapter. During the "flight" to her friend she was, as it were, identical with the disengaged "psychic being," while her "body-being" remained at home in Paris. Her perceiving ego remained linked with the "psychic being."

From the psychological viewpoint, we could say that she, or her ego, had plunged into the unconscious, and that her journey was actually a journey to an inner psychic realm in which the outer world and the contents of time – past, present, and future – exist miraculously together in a spaceless and timeless state. This explains why she saw things happening in a far-away country and that she saw them in the "today," even though they were to take place only in the "tomorrow."

This psychological explanation in no way detracts from either the psychic achievement or the miracle of the "journey." However, I venture to compare and confront the amazing experience of an apparently outward "journey of the soul" with no less mysterious experiences and laws of the unconscious.

Ghosts who cannot be distinguished from the Living

In conclusion, we shall turn to those apparitions which are so real in appearance that their unreality is recognized only later. Such unlooked-for encounters with the supernatural often cause a severe shock.

Two examples follow:

> My husband, who was an intellectual and extremely skeptical towards anything like ghosts and apparitions, once experienced something that caused him profound thought and made him reconsider his whole attitude towards the supernatural.
> Some years ago, on a Tuesday evening, he planned to play skittles at his club as usual. He left the house somewhat earlier than was his habit, telling me he wanted to have a look at the barometer under the arcades in S. Lane. Just as he was turning into the arcade, he saw, some distance away, his Colonel, hurrying towards him. As his adjutant my husband was much attached to him, and was always very pleased when their paths happened to cross in civilian life. My husband lifted his hand to raise his hat. But the Colonel looked at him with a fixed stare and suddenly turned off to the right in the direction of the Main Station. My husband described to me every painful detail of this encounter; he was tormented with the idea that his Colonel had not wanted to recognize him and had deliberately avoided him. I did my best to comfort him, but he did not calm down till late that night. Next morning, as he sat at breakfast glancing through the paper, I suddenly heard him thump on the table and call out something which I did not understand. I ran out of the kitchen and saw him sitting there, pale and

upset, staring at a death notice. It said that the Colonel had died of a stroke, quite suddenly, on Sunday night.
Bewildered, he looked at me saying bitterly: "Well, he's dead now, and yesterday he cut me."
I told him to read the notice once more. As soon as he realized that the Colonel must have been dead for two days, he telephoned to his office and put off all his clients. Then he went straight to the house of mourning, to be quite sure that no misunderstanding had arisen. The Colonel had been a widower for some years and his elderly sister told my husband that her brother had had a stroke in the train on his way back from Thoune. On arrival at the station he was taken straight to the hospital, but he had died late that Sunday, without regaining consciousness.

The second account is given by a woman:

My friend Trudy and I attended a horticultural college in England in 1936. One of our fellow-pupils, Patricia, the daughter of an English country clergyman, was a most unusual girl some eighteen years of age; at first she was rather reserved towards us foreigners, but later on our mutual love for animals and plants drew all of us together. Once she invited me to spend the weekend at her parents', who welcomed me very kindly. Two years later, when I was back again in Zurich, I met my friend Trudy at Pfauen Square at midday on February 14. As usual at this time, there was a lot of traffic. Suddenly in the crowd I caught sight of Pat, our English friend. In spite of the warm weather she was wearing her old rain-coat and hat. "Trudy!" I cried, "Look! There's Pat! I'll call her." I ran across to the tram-stop where Pat was just getting into a No. 5 tram. I saw her take her seat but before I could reach the tram it started off. Trudy had not seen Pat. In the afternoon she went to the police-station to see if she could get her address. But they could not tell her anything about her. Some days later I received a letter from Pat's mother telling me that her daughter had been thrown from her horse and had broken her neck at midday on February 14, 1938.

And finally a report from a man:

> It was in Zurich, October 18, 1940. I took my usual way back to work after lunch; it was 1:45 P.M. As I walked along towards the Obere Zaeune, I suddenly saw my father. Strange, I thought, he's been away for the last fortnight, why has he come back so unexpectedly? I hastened my steps and called out: "Hello Father!" The words were hardly out of my mouth when he disappeared. I looked around on all sides, wondering whether I had been dreaming. My father was nowhere to be seen. Deeply perplexed and absorbed in thought, I went on to my work. No sooner had I arrived than I had a phone call from a relative, telling me that my father had died of a stroke in the night. I immediately rang up my sister to give her the bad news, and told her about my eerie experience. What did she tell me? I could hardly believe my ears. At that very time Father had appeared to her in the Bahnhofstrasse, and had suddenly disappeared again. Then I understood. Our father, who loved us so much, had wanted to show himself to us once more as he was when still alive. It was his farewell.

Experiences such as these would seem to prove untenable the hypothesis of a dual explanation of ghostly apparitions. According to this, the theory that the apparitions are beings or entities independent of man, should not exclude the other theory, which assumes them to be projections of psychic contents. How can the apparitions described in the above letters be explained as projections? Is it not more appropriate to acknowledge their independent reality and to speak of "ghosts" in the customary sense only?

The possible validity of the so-called "spiritist" theory cannot be excluded. Yet, not one of the experiences described in our letters provides the proof required for an unambiguous scientific assertion. The point in favor of "independent spirits" is the simplicity of this interpretation. It conveys the feeling of evidence. One is almost inclined to say that the ghosts insist on emphasizing their independent reality, appearing before our eyes as they do with such deceptive "aliveness."

The "animist" interpretation (i.e., as a projection of psychic contents) was plausible when applied to the lumi-

nous and the dark apparitions which proved to be equivalent to archetypal images and revealed a hidden psychological meaning. But do apparitions that cannot be distinguished from living persons represent psychic contents? Can they assume a symbolic meaning?

Dreams provide us with a valid answer. A host of our acquaintances appear on this stage: brothers and sisters, fiancés, teachers, friends, mothers, etc., and as dream interpretation shows, these figures do not merely act the roles they play in life. Even if they seem to do so, even if in a vivid dream they cannot be distinguished from their personality in real life, they must be understood as representatives of unconscious contents or unconscious sides of the dreamer. Otherwise the unconscious would not have allotted them a part in the dramatic play of the dream.

As a rule dream figures who represent personal acquaintances symbolize contents relatively close to consciousness and belonging to the so-called "personal unconscious." Their subjective, even "private," character prevents us from interpreting them without the help of the dreamer's own associations. His thoughts and feelings alone open the way to an understanding of their significance. The same limitation applies to ghostly apparitions who cannot be distinguished from living persons. The question of their possible symbolic or psychological meaning has to be left open.

Yet one detail, easily overlooked, invests even these apparitions with a more general, collective, or archetypal, character: in none of the three encounters was it possible to establish a real and living contact with the "ghost." And that is by no means an exception. The figures appear and suddenly vanish. It frequently occurs that an attempt is made to catch up with a "double" who appears some distance away. This attempt is never successful. Again and again, we hear of surprising gestures of rejection, painful to the non-accepted partner. An element of distance is added to the apparent nearness of the apparition; and it is in this

duality that we perceive an intimation of its impersonal significance.

It is common knowledge that in fairy tales and myths, gods, goddesses and other figures disappear as suddenly as they appear. We are told that they sink into the earth, that a cloud carries them away, or that they dissolve into nothingness. These stories, as well as the contents of our letters, point to an autonomy of the figures. The "realm" from which they emerged becomes visible and then vanishes, and the observer is unable to influence the course of events. Actually, the "mythical realm" is always there, whether far or near. If it remains unperceived by consciousness, or if it is approached in a manner that is too concrete, too intense or impetuous, it draws away as though into remote, undiscernible distances. In psychological terminology we could say: the apparition sinks back into the darkness of the unconscious.

The "Nearness" of Departed Spirits

Immanuel Kant's Theory Concerning the World of Spirits

It is a remarkable fact that apparitions of departed spirits are reported more frequently immediately after death than after a period of time has elapsed. It seems as if the souls of the deceased were "nearer" to this world in the beginning.

This is in line with some traditional religious ideas of the East. *The Tibetan Book of the Dead* assumes that the soul of the deceased is still "near" immediately after death. The soul does not know what has happened and asks: "Am I dead or am I not dead?"[94] The text continues: "It cannot determine. It seeth its relations and connections as it had been used to seeing them before. It even heareth the wailings." The soul

94. *The Tibetan Book of the Dead,* Oxford, London 1927, p. 98.

must be informed of its death by the Guru, its spiritual leader.

Some of our letters also stress this apparent "nearness" of the departed spirit shortly after death. The feeling of his presence is evoked when something takes place that is closely connected with the habits of the deceased. It seems as though he is still in the actual vicinity of the living, as though he is attempting to carry on life regardless of his death. Here are some examples.

A woman writes:

> My mother died some years ago. During her lifetime she had been my alarm-clock, because I always had to catch a train which took me to work. I slept on the top floor of the house. It sometimes happened that I used to wake up before I heard her regular step coming upstairs, and saw her in the doorway calling me to get up.
> It was about three weeks after my mother's death. Suddenly I woke up hearing her footsteps just as I had so often before. From the doorway I clearly heard her quavering voice call twice: "Get up! Your train! " – and I definitely felt a breath of wind blow past my face. I was frightened, put on the light and looked at the alarm-clock which I had been obliged to buy. It was five minutes before it was due to go off.

A recollection from another writer:

> When I was young I worked at a farm, and every time the farmer's father-in-law came to see us he used to throw a stone through the open kitchen window. He loved giving us a good fright, for it always fell straight into the pig-bucket, causing its contents to splash high into the air, which of course startled us very much. After a while, he would come into the kitchen roaring with laughter at the success of his joke.
> Then it happened that we had not seen him for some time; as we all loved his jolly ways we were looking forward to his next visit. One evening when we were all sitting round the table there was a sudden noise, and the contents of the pig-bucket splashed high into the air. Our master thought it was his father-in-law and ran to the door, calling out some joking

words. But nobody answered. We watched eagerly, wondering whether he was going to play a trick on us by coming in by the other door. But nothing happened. We waited ten minutes and were amazed that nobody came in.
Then the telephone bell rang. We were told that he had died of heart failure just a few minutes before.

A man reports:

Our faithful Sebi was my late father's farmhand for seven summers. We owned an alpine pasture and had to look after the cattle sent up by other farmers; and in addition we had a number of other jobs as well. We all had to toil the whole day long, from cock-crow till late at night. And Sebi was a good and faithful man who loved work; nothing was ever too much for him. He never uttered a cross word, and when we nine children worked with him he was always full of good advice. And how entertaining he was! He taught us to yodel, and told us a lot of good stories, ghost stories too, and about poor souls. Sebi knew how to handle us, we loved him and were happy to do what he said. It was lucky for us that we had him, for during this seventh summer our mother lay dangerously ill in bed for three months, and father got a septic finger, and was unable to work for a long time. Sebi looked after us children and saw to everything, through that difficult time. He always came in to meals by the back door, his arms full of firewood from the woodpile and stumped up the stairs with his typical tread. He often opened father's door on his way and told him what was going on.
Well, round about All Saints' Day Sebi was due to leave us for the winter. Father had recovered by then and thanked him most gratefully for all he had done, making him promise to come to us again the next summer.
The following winter was very severe, and where we lived, at an altitude of 4000 feet, the snow was at least three feet deep. We had just finished our evening prayer in the living-room when mother said: "Listen! Who's that coming? It sounds like Sebi." We were surprised to hear the thump-thump of his wooden clogs up the stairs. The door opened, and father called: "Come along in Sebi!" But there was nobody there. Yet the back door, always closed in winter, was half open. Nor could we see any tracks in the fresh snow! "Is anything wrong with Sebi, I wonder?" father asked. We said

the Lord's Prayer for him, and went to bed silent and anxious.
Two days later we heard that Sebi had died of pneumonia at exactly that time.

The following example is another childhood recollection:

It happened in the year 1894, my last year at school in W. A boy called Hans sat on my left in class. He worked as a farm hand in the parish of F.
Every morning he had to go from the farm to a cheese-dairy where he had to deliver the milk and then return to the farm to have his breakfast. This made it impossible for him to be at school in time. He was always twenty minutes late. This matter was discussed again and again by the school administration and the upshot was that Hans was told he could no longer attend our school but would have to go to the school in F. This upset Hans so terribly that he put an end to his life. He jumped from an over-hanging rock into the river Saane.
The following Monday at exactly twenty past seven the school door suddenly opened and closed again. This happened the whole week. The teacher was desperate but could not do anything about it, then it stopped as suddenly as it had begun.

A woman writes:

A lonely, infirm old man lived in a small shed of an old farmhouse in our village. He lived all alone and made his living by cutting brushwood and doing odd jobs for the farmers. Although he had lost his health through drink when he was a young man, his loneliness and poverty made me feel very sorry for him. So I told him he could fetch his Sunday dinner at our house every week. For a long time he came every Sunday. But then suddenly we saw nothing of him and heard that he had been taken to hospital as he had contracted tuberculosis. One night I dreamt that old "Hodel" as we called him, came to our house. Looking through the kitchen window I saw him walking up the street, wearing a white shirt and a brown linen suit with a white

> flower in his buttonhole. I called my husband and showed him how neat and tidy the old man looked. Then he seemed to catch sight of us, and swung the little bucket he always brought with him for his food. I went to get him something to eat. But though we waited for a long time, nobody walked up the steps to our house. The morning after, just as we were discussing this dream, we received the news that he had died that same night.

The experience related here was a dream, yet its character does not differ from the other reports. Even in this case the deceased behaves as he did during his lifetime and thus arouses the feeling of his apparent "nearness."

In the following examples it is not the "nearness" of the departed person which is most apparent. The emphasis is on the "nearness" of the realm that is generally called the "beyond."

A woman dreamt that she saw her sister fall to her death in the mountains. She wrote:

> Suddenly everything was quite still. Then I heard a tremendous noise, just as though an immense curtain was being drawn on millions of curtain-rings, after which I was dazzled by indescribable, incredibly bright sunlight, so blinding that I could no longer look at it. I immediately realized that my dear sister had been taken into eternity, on the other side. The next day the telephone rang and I was told of her fatal accident.

The following letter also alludes to the "other land:"

> Uncle Hans had been lame for many years. I often went to visit him, but I saw him for the last time in a dream.
> In the midst of a wide plain there is a wall made so to speak of one single thread. It starts nowhere and ends nowhere. In the middle of this wall there is an entrance that is at the same time an exit; and this door is standing wide open. Then Uncle Hans comes walking along with his laborious and dragging tread; every step is torture, for he is lame. He is wearing a brown linen suit, and under his left arm he is

> carrying an umbrella, as Emmenthal farmers always do. From his right arm dangles a parcel tied up with string.
> Ah! Uncle Hans is going on a journey, I think to myself! He reaches the doorway. Here he stops, stretches, looks round at me in a friendly way, his eyes send me a greeting. Then he strides on without effort, but on the other side of the door! And now he looks splendid, young and strong, as I had known him when I was a child and when he was a handsome young farmer.
> So Uncle Hans has gone away in a Sunday suit of brown linen!
> Waking up I thought: Uncle Hans has died.
> A few days later the announcement of his death came by post. My mother went to the funeral. When she came back in the evening she told us: "I saw Uncle Hans in his coffin. He was wearing a brown linen suit. They said he wore it for his wedding."

In both dreams it was only a very thin wall, here a curtain, there a "wall of thread," separating this life from the beyond, thus indicating the nearness of the "undiscernible" or "unknowable" realm which may be interpreted as the unconscious in its widest sense.

* * *

The great German philosopher Immanuel Kant (1724–1804) discussed the nearness of a "beyond," or as he put it, the "other world," in his *Lectures on Metaphysics.*[95] Kant proceeds from the standpoint that death is "only the end of man, not the end of the soul's life." The soul "is not dissolved when the body dissolves, for *the body is only the form containing the soul.*" Thus birth is not the beginning of the soul but only the beginning of man himself.

Kant did not doubt that the souls of the dead live on. "The consciousness of the ego proves that life is not located in the body, but in a special principle differing from the

95. Pages 230, 238, and 258. The work appeared posthumously in Erfurt, in 1821.

body; that as a consequence this principle can continue to exist without body, and that its life is not thereby diminished but augmented. *This is the sole proof that can be given a priori,* and one drawn from the knowledge and nature of the soul comprehended a priori by us."

Goethe had a similar conception. In the dialogues with his friend Eckermann we read: "I do not doubt our continuance. Each entelechy is part of eternity, and the few years it is connected with the earthly body do not make it old." (Under "entelechy" Goethe understood a wholeness similar to the psychological concept of the "self.") Also the Chinese Taoists express similar views. The old master Lao-tse called death "the return of our innermost being," and Chuang-tse said: "Life is a loan. We borrow it and thus are born." In the transformation brought about by death we return it.

In the light of our question concerning the apparent "nearness" of departed souls or of the "realm" they are said to enter, it is instructive to hear of Kant's conception of life after death. He writes:[96] "Since the soul has through the body a sensuous view of the corporeal world, when freed from the sensuous view of the body it will have a spiritual view, and this is the other world. In going to the other world one does not enter a community of other things, as it were on another planet, one stays in this world but has a spiritual view of everything."

Kant expresses this idea again: "Accordingly the separation of soul from body consists in the transformation from a sensuous view into a spiritual view; and this is the other world. Thus the other world is not another place, but only another view. The other world remains the same as regards objects, it does not differ in substance; only it is viewed spiritually."

These words reveal that for Kant the "other world" is the same as this world of ours, though experienced in another light. This would imply a constant "nearness" not only of the

96. ibid. p. 256, 255.

"other world" but also of the departed spirits, independent of their visibility or invisibility.

However, we should not overlook the fact that Kant's remarks are philosophic and psychological deductions, thus lacking the value of experiences or of empirical proof. Nevertheless they are of particular interest to the history of parapsychology.

We have mentioned that the salient point of modern parapsychology is the perceptive faculty of man that is unconnected with the senses, the extra-sensory perception established by J. B. Rhine's investigations. Hence man himself would seem to possess the same faculty as Kant ascribes to the soul after death. With the aid of a "spiritual view" not transmitted by the senses the departed soul is able to make perceptions.[97]

We may even go still farther and compare the unconscious to what is generally called the "beyond," or "eternity," or to what Kant called "the other world." The concept of the "beyond" stresses independence of space; the conception of "eternity" emphasizes independence of time. The concept of the unconscious stresses the relativity or independence of both. In fact, the essence, origin, and extent of the unconscious is a secret by no means inferior to that of the "beyond" or of "eternity."

97. A twofold way of perception – one transmitted by the senses, the other a "spiritual" one – was mentioned by Goethe when he described the strange encounter with his double, anticipating the future. After parting with his friend Friederike Brion he was seized with the following premonition "For I saw, not with the eyes of the body but with those of the spirit, my own self coming towards me along the same path, in a suit I had never worn. ... As soon as I had shaken off this dream the figure vanished. Yet it is a singular fact that eight years later I rode up the same path to visit Friederike once more, and, by chance and not by choice, Was dressed in the suit of which I had dreamed." *Dichtung und Wahrheit*, part 2, book II.

Fictitious Stories

Now that we have described and discussed a fairly large number of reports about parapsychological experiences, the original question concerning their authenticity might again be broached. Can actual inventions be distinguished from genuine accounts? After reading more than a thousand letters to the *Beobachter* and comparing them with verified reports from other sources, a criterion forced itself upon my mind: fictions and fabrications are never typical, nor are they simple. On the contrary, most of them are atypical, complicated and exaggerated. True, this criterion does not have strictly scientific value; it is based on mere feeling, yet it has proved to be helpful.

The following example will confront the reader with a nontypical description of events which strikes us as being mere fiction. The writer gave his story the title "Drive me Past the Cemetery." It is supposed to take place in the Far East and runs as follows:

> It was a rainy evening. Towards nine o'clock three officers met at a well known restaurant, for a glass of wine. Some distance from them sat a young girl of about seventeen. She seemed to be quite alone, and since there was nobody else in the room, the officers asked her if they might join her. She agreed, and they went and sat down at her table. However, the conversation between them remained somewhat stilted; the girl seemed extremely nervous and absent-minded. In her agitation she even knocked against her glass and spilled some of the wine over her white dress. When the hands of the clock were approaching the hour of eleven, the young lady stood up. Two of the gentlemen also rose and proposed to see her home. The third went straight home to bed. She gave the two officers her address, but requested them to drive her round past the cemetery, though this was right out of their way, the place she had named as her home being in the opposite direction.
>
> Nevertheless they did as she wished. When they came to the cemetery the girl asked them to stop, as she had to see to something there. Though they found her request a trifle

> odd, the officers did so, for the frail young girl had become white as a sheet and seemed more nervous than before. The two friends saw her retreating figure vanish into the darkness. ... When she did not return, they sought high and low, but could not find her.
> The next day they went to the address she had given them, and asked for her. When the parents of the girl looked at the two officers in amazement, they began to describe her in detail. Then the mother began to sob and fetched a photograph of the girl, whom the officers recognized at once as their companion of the evening before. Finally the mother reported that her daughter had had a fatal accident the previous year, and that the day before had been the anniversary of her death.
> The description of the girl tallied in every detail – her manner, her expression, her white dress and shoes, as well as the address she had given the two officers.
> The parents were so horror-struck that they asked the authorities for permission to open her grave. This was done in the presence of officials and physicians.
> When the coffin was opened, the girl's body was found undecayed – she lay there in her snow-white dress, on which was visible the wine-stain of the evening before. Her white shoes were covered with mud.

Any further comment on this story seems superfluous. It would indeed have served as the plot of a short story by Poe or Meyrink. Every detail places it in the realm of individual imagination. Moreover the facts remain what they are. They have no symbolic significance, nor do they indicate anything outside themselves. The archetypal layers of the soul are untouched. Thus the story is in no sense related to the reports of our comparatively monotonous letters whose archaic and archetypal events are repeated over and over again. *The lack of archetypal features seems to be a criterion of the improbability of the "experience."* Fiction is a mere invention of the intellect, told in a more or less appropriate, a more or less thrilling style.

Synchronistic Phenomena

In the course of this investigation experiences have been described and interpreted in which future events or unknown happenings of the past are perceived. These happenings cannot be explained by causality. How, for instance, can a future event be the cause of a dream today? In this case, as in telepathy, thought-transference, etc., parapsychology speaks of extrasensory perceptions (ESP). Analytical psychology explains ESP and other irrational phenomena by "synchronicity" and speaks of "synchronistic phenomena." Jung uses the word "synchronicity" because there is an apparent simultaneity between the act of perceiving and the extrasensorially perceived event. The precognitive dream, the clairvoyant vision, or the "spook," show or announce the future now, and the "hallucination" or the veridical dream shows the unknown past now. The future, the past, and even the far-away are transferred, so to speak, to the present moment here and now. (The word "synchron" would rather point to an exact astronomical simultaneity.)

In this chapter I should like to recapitulate and summarize some theoretical aspects of synchronistic phenomena. Again, I shall supplement and compare them with L. Rhine's arguments as expounded in her book *Hidden Channels of the Mind.*

In the apparent absence of law in spontaneous phenomena one fact stands out: prophetic dreams, premonitions,

clairvoyant visions and ghostly apparitions occur for the most part at death, or in times of disaster or crisis, and comparatively seldom in connection with insignificant events. This fact is so striking that it was observed even by our correspondents and it is emphasized again in Mrs. Rhine's reports on the American material. Furthermore Mrs. Rhine gives an interesting range of motivations for extrasensory perceptions: "We can follow the selection of ESP topics from those that seem to be chosen on the basis of strong need or interest, through the mid-range kind of crises, down to the unimportant. We have found instances that seemed to be motivated by nothing stronger than that of curiosity (or is curiosity a strong motive force? It lies at the root of human tendency to investigate and explore)."

It is important to mention plain curiosity because it belongs to the emotion-oriented areas of the human personality. Jung has shown that synchronistic, or acausal, phenomena are frequently accompanied by emotions. In an emotional state the level of consciousness is lowered and the contents of the unconscious penetrate the conscious field. We know, however, that the preponderance of the unconscious forms a situation suitable for the occurrence of synchronistic events. The relativity of time and space in the unconscious becomes manifest.

It is even a traditional assumption that an emotional state will favor such phenomena. Albertus Magnus (1193–1280) considered an *excessus affectus as* the original explanation of "magical influence." He writes:[98] "I discovered an instructive account (of magic) in Avicenna's[99] *Liber sextus naturalium,* which says that a certain power to alter things indwells in the human soul and subordinates the other things to her, particularly when she is swept into a great excess of love and hate or the like. When therefore the soul of a man falls into

98. *Synchronicity: An Acausal Connecting Principle,* in Col. Works, Vol. 8, p. 448.

99. Also known as Ibn Sina, Arabian philosopher and physician of Bochara, 980–1037 A.D.

a great excess of any passion, it can be proved by experiment that it (the excess) binds things (magically) and alters them in the way it wants, and for a long time I did not believe it, but ... (then) I found that the emotionality of the human soul is the chief cause of all these things."

Events of "strong need and interest" mentioned by Mrs. Rhine in her "range of motivation" for extrasensory perceptions are, for instance, death and disasters. This is in keeping with a great number of examples related in this book. To the "mid-range kind of crises," as Mrs. Rhine puts it, belong such more or less unpleasant everyday situations as, for instance, examinations. There are several examples in the letters to the *Beobachter* of which I quote one:

A young man has to pass an examination in arithmetic.

> I was quite unable to think. I saw nothing of my surroundings. I heard nothing. Everything had sunk to nothingness, but within me the voice was loud: "I shall fail! I shall fail!" Then came the moment when I was to give the result, and suddenly, on the blackboard I saw, as if gleaming softly, a number, large and distinct. I gave this number which was invisible to all eyes but mine, as the result of the calculation. Immediately the mad whirl in my brain ceased. I was once more able to think clearly, and my first thought was: Don't sit down as though you had finished. Why should the result be correct?
> But the teacher told me to sit down, adding that I had done very well.[100]

Mrs. Rhine's material contains a delightful example of another kind of examination. This is the case of a boy who was the subject of an ESP test: he had to "guess" the sequence of picture cards without seeing them. The experimenter saw to it that the boy achieved a high emotional level

100. It is not unlikely that primitive medicinemen or sorcerers are able to put themselves deliberately into a state of deep emotion so that synchronistic phenomena may occur. Genuine magic would thus seem to be based on an intentionally produced constellation of the unconscious. Something similar happened in the mental training of the medium Mme. Bouissou mentioned in the chapter "The Journey of the Soul."

by convincing him of the importance of his contribution to the experiments and thus stimulating his ambition. She even promised him some switches for his electric train should the tests be successful. The positive results of the test series were astonishing. Mrs. Rhine attributes the unusual success to the boy's concentration. I should prefer to emphasize his emotional state. The tests excited the child so much that he trembled from head to foot. He was "beside himself." Thus an *abaissement du niveau mental* could take place, which appears to be the ideal condition to arouse the unconscious in a manner that would make its usually unknowable contents knowable to consciousness. A corresponding, though less intense, emotion was felt by the young man of the first example.

In the book *Memories, Dreams, Reflections*,[101] Jung reports an experience he had when he met Freud in Vienna in 1909. He was interested to hear Freud's views on precognition and on parapsychology in general and he asked him what he thought of these matters. Freud rejected this entire subject. It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of "occult" phenomena. Jung said:

> While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot – a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over us. I said to Freud: "There, that is an example of a so-called catalytic exteriorization phenomenon."
> "Oh come," he said: "That is sheer bosh!"
> "It is not," I replied. "You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!" Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

101. *Memories, Dreams, Reflections of C.G. Jung.* Recorded and edited by Aniela Jaffé, New York, 1963.

> To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. I do not know what was in his mind, or what his look meant. In any case, this incident aroused his mistrust of me, and I had the feeling that I had done something against him. I never afterwards discussed the incident with him.

Jung was in a highly emotional state (his diaphragm was "becoming red-hot – a glowing vault") when he had this strange conversation with Freud. Thus his consciousness was drawn, so to speak, into the realm of the unconscious and he was able to "know" the coming event.

In many other cases, however, emotion is connected with the future event, with the event which is foreknown, while the experience in which it is anticipated occurs during a relaxed mood. Can we regard emotion as a condition of synchronistic phenomena in these cases too? The answer can be found if we consider that the cause of emotion is not an external event as such. The event brings about emotion only if an archetype lies behind the external happening and stirs the human psyche. Let us explain this more thoroughly.

One of the main points of Jung's investigations on parapsychology is that *synchronistic events are manifestations of an archetype.* In other words: the archetype is their "organizer" (Anordner). Yet, its "organizing" or "ordering" function is not to be misunderstood as an "action" leading to a specific effect. The archetype does not bring about a definite "knowledge" of a logically unknowable event, nor does it "arrange" a hallucination, a "ghostly apparition" as if intentionally. Actually we are dealing here with an unusual manifestation of its "emergence into consciousness" by means of a split. Such a split, as we know, underlies every act of emerging consciousness. We are able to recognize one thing because we distinguish it from another; we recognize cold by distinguishing it from warm and the same applies for

high as distinguished from low, good from evil, life from death, etc.

Under normal circumstances such a split, or distinction, takes place within the individual's psychic world, in his thoughts, dreams, intuitions and experiences. In synchronistic phenomena, however, the various sides of the archetypal content that is raised to consciousness are torn apart. They happen at different times and at different places, and this "orderedness" in time and space is "organized," so to speak, by the emerging archetype.

In his paper On the *Nature of the Psyche*[102] Jung offers proof that the nature of the archetype is not purely psychical but is also physical. This apparent paradox is, nevertheless, no more exceptional than the paradox of light, or of those minute particles of matter which are not only waves but also corpuscles. It is characteristic of numerous parapsychological phenomena that both these aspects of the archetype can be perceived separately. This holds true not only for its doubling in a real event (crisis, death, catastrophe, illness, etc.) and the corresponding synchronistic psychic experience (dream, vision, hallucination, hunch, premonition, etc.), but also for the strange phenomena where a particular object intrudes into the parapsychological event. One of the best known instances is probably the stopping of a clock at the moment of someone's death. Again even a door or a window may open, a glass be broken, etc., without any physical cause, "announcing" in this way a disaster or the death of a distant person. Here, too, we are dealing with two completely separate events. They have no causal relationship to one another; on the contrary each is based on its special causal chain. From a psychological standpoint, they must be regarded as facets, as different manifestations, of the same single archetype, or archetypal event, as for instance, death. *The illuminating link between the two manifestations, however, is meaning.*

102. Col. Works, Vol. 8.

The principle of synchronicity applies to all the pairs and groups of events which cannot be explained by causality, but which are experienced as related because they are bound together by meaning. It is extremely meaningful that an unreachable apparition of the dying person should be seen at the moment of his death, just as it is meaningful that a clock should stop, a glass shatter, or a closed door open, when someone near to us dies.

Basically, signs like these have a symbolic meaning. They symbolize the event which they announce. At a man's death, we say that "his time has run out"; or that "his last hour has struck," and, as we put it, "he has entered eternity – which is not measured by time. The old German song, "Ich trage, wo ich gehe / stets eine Uhr bei mir" (I carry a clock with me wherever I go) tells of the clock's resemblance to the heart, which will also stop some day. As an old saying goes, shattered glass is a sign of destruction, of the end. And does not a door, which has until then been closed, open at death?

It can also happen that an encounter – with a child or an animal – or that some visual perception – of a landscape or a leaf of a tree – represents one's own inner state in an astounding way, or perhaps recaptures a dream mirage. Such contemplative experiences of the identity of the inner and outer world usually cause a deep and sometimes lasting feeling of wonder, or of release and enlightenment. Also in these instances meaningful arrangements of an archetypal reality are revealed.

One and the same archetype forms the background of such pairs and groups of inner and outer events. And this enables us to answer our original question about the emotion accompanying synchronistic phenomena. From the common bond, the archetype, we understand that emotion may be present in the person who perceives the event, or it may be connected with the happening that is extra-sensorially observed. Emotion is only a symptom pointing to an archetype and, in cases of synchronistic events, to the "orga-

nizing" factor in the unconscious. Where emotion lies when the archetype is "split" does not play the definite role.

In most cases it is not difficult to discover the archetype underlying the synchronistic event. Very often it is death, or the imminent danger of death. It may also be the expectation of a miracle (the boy with the ESP-test) or the imminent end of a human relationship (Freud and Jung), etc. Even among unimpressive, or banal, synchronistic experiences an archetype can frequently be found to be the "organizer." Let us take an instance related by Mrs. Rhine: a young girl anticipates that she will eat "something uncooked, like spaghetti," and another girl, whom she does not know, will say, "That'll swell up in you!" If one bears in mind that curiosity or even greediness has prompted the young girl to eat something straight out of a package of Lipton's chicken noodle soup, the emotional element can be clearly recognized. The key words hinting at the archetypal background, however, are "food," "hunger," "devouring." These words refer to an archaic drive equal in importance to sexuality. Both are deeply rooted in the unconscious as instincts and play a role in the archetypal images of mythology and religion. They appear as gods of food, gods of love, etc. These gods represent, so to say, the spiritual side of the instinct. Both instinct and god-image are facets of the same archetype. Moreover, our instance contains an involuntary allusion to the old mythical tale of a woman's impregnation through eating ("That'll swell up in you").

Sometimes a real "change of scene" from the conscious to the unconscious realm occurs either just before or during the experience of spontaneous parapsychological phenomena. It is often described as a state of rigidity or paralyzation. We met with such descriptions in our letters. A woman who saw the ghostly apparition of her father wrote:

> I saw him quite distinctly. ... I recognized every detail. I was transfixed with fear and could not move.

A woman who perceived the apparition of a luminous figure wrote:

> A stiffness I had never felt before overcame my limbs. I could not have called anyone, though I was wide awake I lay there as if I had been hypnotized.

A woman is planning to go to Dubendorf, near Zurich, to an aviation display, but before starting out she lies down to have a rest.

> A dreamlike state comes over me, it is not wakefulness, nor is it sleep. Outside, cars are driving by, my child is walking about in the apartment. I hear everything distinctly. Then suddenly a picture flashes before my eyes, as in a movie. My eyes are closed, yet I can see.

Then she sees several images of a young aviator's crash. This occurs in reality a few hours later.

Jung experienced a similar state of paralyzation in connection with a haunting experience in England, in 1920.[103] A few details of this incident may follow: Jung spent several week-ends at a country house which a friend had rented. During the nights he experienced several increasingly violent haunting phenomena, such as knocking, disagreeable odors, rustling, and the sounds of dripping water. These phenomena gave him a somewhat uneasy and anxious feeling. The incidents came to a climax with the appearance, or vision, of an old woman's head which appeared about two feet from Jung, on a pillow. Actually it was only one half of a face. The eye seemed to be wide open and glared at him. Then the head disappeared and Jung lit a candle. He spent the remainder of the night sitting in an easy chair. Jung and his friend later discovered that the

103. Jung related his experience in a contribution to the book of F. Moser, *Spuk*, 1950. Cf. A. Jaffé, *The Psychic World of C.G. Jung*, "Tomorrow," Spring, 1961.

house was known to be haunted and that sooner or later all tenants were frightened away.

Before the haunting phenomena began Jung was in a strange frame of mind. "At 11 o'clock," he relates, "I was rather tired and went to sleep, but I had not actually fallen deeply asleep. Rather I got into a state of painful rigidity, feeling completely paralyzed." This state of rigidity recurred also on the following nights after he had put out the candle and before the haunting phenomena began.

The feeling of rigidity corresponds to the condition mentioned by the writers of the above letters. A feeling of the kind frequently occurs in nightmares. It is not only a symptom of fear but often indicates a condition of being half asleep and half awake, a state of lowered consciousness, widely open to the realities of the unconscious, or to the "supernatural."

* * *

When viewing synchronistic events as manifestations of an archetype, the question of "sender" and "recipient," which plays a great role in investigations of telepathic phenomena, becomes secondary. Telepathic phenomena, understood from the standpoint of analytical psychology, are also the expression of an impersonal and acausal "order" or "orderedness" based on an archetype. A causal approach does not, therefore, provide a satisfactory explanation. Both "sender" and "recipient," or the dying person and the one who perceives his apparition or hears his voice in a dream or has the vision of his body, etc., are mere instruments of the autonomous archetype and its "organizing" function in space and time; or they may be fellow-actors in the drama of an archetypal situation. Man, his conscious mind and will power, are pushed into the background by the "objective-psychical," the archetype. It is possible for the impersonal, acausal process of "ordering" (for instance, in telepathic phenomena, the doubling of a thought content

in two physically separate persons) to occur even if nothing is consciously being "transmitted." "We see telepathy occurring regardless of the sender's initiating actions," writes Mrs. Rhine. This is not affected by the fact that a thought may occasionally be "transmitted" deliberately; for it is not the conscious will as such that brings about the telepathic event, but the emotional involvement of the individual or individuals – which in turn is connected with the archetypal character of the situation.

The well known and often astonishing telepathic link between mother and child deserves special mention. A mother often "knows" what is happening to her absent child or the child "knows" what the mother is feeling and thinking. The mother-child relationship represents an archetypal situation par excellence. Even long after birth, a psychophysical and later a psychic unity remains between the two. Some biologists maintain that intrauterine pregnancy is followed by an extra-uterine pregnancy of another nine months. A strong psychic relationship however remains in force much longer, and this has its roots more in the unconscious than in the conscious realm. The unconscious forms the foundation of every kind of interpersonal understanding. In some human relationships the unconscious bonds are far stronger because they are based on an archetype. Such a tie exists between mother and child. Another example is the situation between analyst and analysand, which rests upon a one-sided or mutual projection of unconscious contents.[104] In such relationships, based on an archetype, the knowledge of one partner concerning the thoughts and experiences of the other is more easily established, as they are close to the unconscious and may be drawn more readily into the relativity of time and space categories. Here a far weaker impetus is needed to produce

104. Cf. C. A. Meier, "Projektion, Uebertragung und Subjekt-Objekt-Relation in der Psychologie," in *Dialectica.* Zum 80. Geburtstag von Prof. C. G. Jung, Paris, 1954.

a synchronistic phenomenon than in the case of people who are not linked by an archetypal situation.[105]

To summarize, we may say that synchronistic phenomena point to a background reality which is by definition unrecognizable, i.e., the unconscious. However, *an unrecognizable background does not only underlie psychic phenomena but, as is shown by modern science, physical phenomena as well.* According to James Jeans, physics must probe a "deeper layer of reality" in order to comprehend the world of appearances, and "even to predict the result of our experiments."[106] Jeans distinguishes between "observations of nature" and the "reality of nature." Only the former can serve as the "true object of scientific research," never "the reality of nature" which remains unknown to man.[107] The "reality of nature" corresponds to the unrecognizable basic form of the archetype which, according to Jung, might be called "pure nature." And this is the collective unconscious.

In its own way physics was faced with the same problem or the same limitations as psychology: a sphere which withdraws from direct observation and can only be expressed through antinomies. After a careful evaluation of the stage

105. Cf. Celia Green, "Analysis of Spontaneous Cases: Agent/Percipient Relationships," in *Proceedings of the Society for Psychical Research* Vol. 53, Part 191, Nov. 1960, p. 108 f.

106. James Jeans, *Physik und Philosophie,* Zurich 1952: "As modern physics has demonstrated, all former physical systems, from Newton's mechanics down to the old quantum theory, made the error of equalizing appearance and reality; they limited their attention ... (to the appearance), even remaining unaware of a more profound reality beyond. The new quantum theory has shown that we must probe the deeper layer of reality in order to understand the world of appearance, even to be able to predict the results of our experiments."

107. Ibid.: "For every mechanical model or image must represent things as occurring in space and time, whereas it has recently become absolutely clear that the actual final processes in Nature neither occur nor are able to be represented in time and space. Thus any understanding of the final processes of Nature remains outside our reach forever; we shall never be capable, even in our imagination, of opening the case of our clock and seeing how the wheels move. The true object of scientific research can never be the reality of Nature, but merely our observation of Nature."

that present-day science has reached, especially the science of physics and analytical psychology, Jung concluded that the deepest layer of reality – the transcendent background of empirical, or physical, appearances – and the unconscious, the transcendent background of consciousness, are possibly one and the same entity.[108] Microphysics and analytical psychology seem to have a common background of which Jung wrote:[109] "(It is) as much physical as psychical and therefore neither, but rather a third entity of a neutral nature, which can at most be grasped in hints since in essence it is transcendental."

It is most astonishing that this paradoxical "third entity" was mentioned in the far reaching intuitions of the alchemists. They described it as the "simple," the "one" or the "unus mundus," the one world. The "one" partakes in the same way of both the physical and the psychic worlds. It was also called a "substantia coelestis," a heavenly substance, through which name its transcendent nature was suggested. One might think of archetypes as "messengers" of the transcendent psycho-physical background; they act as mediators between consciousness and that unreachable world. The same applies to synchronistic phenomena. They have their place between consciousness and the unconscious, between this earthly world and "the transcendent psycho-physical background." Consciousness and this world represent, so to speak, the unfolding of entities and values which in the transcendental world must be thought of as a unity. As we have seen, timelessness divides itself into past, present and future, spacelessness into the various categories of space, and the unimaginable psycho-physical unity of that realm appears as body and spirit or even as object and psyche.

108. *Mysterium Conjunctionis,* Col. Works Vol. 14, p. 538. Microphysics and analytical psychology "have developed concepts which display remarkable analogies. If this trend becomes more pronounced in the future the hypothesis of the unity of their subject-matters would gain in probability."
109. Ibid. p. 538.

(The hypothesis of the complementary validity of the "spiritist" and the "animist" theories of ghostly apparitions, as emphasized in this book, here finds its justification.)

In synchronistic phenomena, with their curious merging of time, space, object, and psyche, something of the original transcendent unity of the "one world" becomes visible and can be experienced, and this is the reason why they carry with them a breath of the miraculous. The different aspects, or facets, originally united in the background world are not yet completely separated; they are not yet divided into single and unrelated entities. On the contrary, the physical and the psychic speak the same language. They express the archetype, their common but unrecognizable background. What binds them together is, as we have mentioned above, no law of logic or physical causality; it is an "inner logic" of the psyche, namely meaning.

* * *

The fact that synchronistic events are closely linked with the unconscious realm of the psyche, more specifically with the archetype, explains their unpredictable nature. *The contents of the unconscious operate autonomously.* This fact is one of the most important discoveries made by analytical psychology in the last decades. The autonomy of the unconscious contents lends to all manifestations of the unconscious, including synchronistic phenomena, the character of the spontaneous, of the irregular. Synchronistic phenomena should always be regarded as exceptional happenings. For the regularity of a manifestation is guaranteed only as long as the laws of space, time and causality are valid, i.e., in the psychological sphere of consciousness or in a middle area of the physical, which encompasses neither the very big (cosmic) nor the very small (atomic). In the domain of the unconscious, as well as in the borderline areas of the physical world, the validity of space, time, and causality is no

longer absolute. The progress of events cannot be anticipated in either of these two domains.

Mrs. Rhine puts the interesting question as to the role of extrasensory perceptions in man's evolution. Among animals these capacities are still essential for life and survival, for instance, as a warning against danger. She adds: "As the conditions changed over evolutionary ages, however, this ability to see beyond the here and now was not so vitally needed. The more limited but more reliable sense organs came more and more to suffice; therefore, perhaps, in the long slow evolutionary process the extrasensory faculty fell into disuse. Now, perhaps, for most persons, it is only the faint flicker of an earlier possession, operating sporadically as occasion happens to permit. The senses have developed instead. They bring us the immediate, the present, with comparative reliability. In modern times, with the aid of instruments, the senses make extrasensory awareness of far events and future ones unnecessary to human existence."

The psychologist might agree with this hypothesis if emphasis had been placed on the evolution of consciousness rather than on the evolution of the senses. As far as sense organs are concerned, seeing, hearing and the sense of smell are much less differentiated and acute among civilized man than they are among primitive peoples, let alone animals. On the other hand, man's consciousness has gained an immeasurable advantage. For this he had to pay a high price: because his consciousness has moved away from its roots, from the unconscious, from his instincts, man has to a certain extent, if not wholly, lost his extrasensory ability. Parapsychological phenomena, particularly synchronistic events, always rest on a participation of the unconscious. Primitive man still lives in a twilight world of a weakly developed consciousness. He lives by means of his strongly developed instincts, which keep him in constant touch with his unconscious. He therefore possesses an extrasensory-capacity that considerably exceeds that of modern civilized man.

The evolution of the individual follows the same pattern. It is closely related to the development of consciousness. Young children who clearly show a gift for extrasensory perception lose this faculty as they grow older. To put it differently: as soon as consciousness and the Ego become more clearly outlined, and the child's dreamlike world, his unconscious union with the environment is outgrown, the faculty for extrasensory perceptions also fades. The question remains whether children who have a definitive gift for extrasensory perceptions can recapture this faculty in later life. (Only some children have this gift, just as the ESP faculty among primitives is more pronounced in certain individuals than in others.)

According to Mrs. Rhine, extrasensory perception encompasses a reality that is "truer" than the one presented to us by our senses. The psychologist may feel differently on this matter, since he regards the reality of consciousness, with its laws of space, time and causality, as no less "true" than that of the unconscious. It is merely different. The "truth" of consciousness is, to use a reasonably valid analogy, narrower, but it has a higher luminosity. The "truth" of the unconscious is limited neither by space nor by time, but is a twilight world. Without human consciousness, the trueness of the unconscious would neither be recognized nor apprehended, much less understood.

It would be a mistake to harbor any illusion about the difficulty which the concept of synchronicity presents. In effect, it demands a way of thinking other than thinking based on causality. Just as learning a foreign language necessitates the comprehension of a foreign mentality, so the application of the concept of synchronicity demands, so to speak, a comprehension of the mentality of the unconscious. This mentality is fundamentally different from that of consciousness. To acquire a comprehension of it, one would have to go back to the world of the primitive who with his twilight consciousness still lives in the unconscious, a world full of "magical causality." All that which man has

developed with such effort – logical, causal thinking and consciousness – would have to be sacrificed. But this is just what may not be done. Although one might experience marvel after marvel one would not be able to understand them or to grasp their meaning. And so all this might as well not have happened. The point is that one must dip into the mentality of the unconscious without sacrificing consciousness or losing touch with it. This is the great difficulty. The concept of synchronicity presupposes the mastery of straight logic and causal thinking but at the same time demands a sort of "circular" or dream thinking. Only through application of the two ways of thinking can understanding grow. The difficulty of "thinking in the unconscious" is chiefly due to the fact that the unequivocal view of consciousness diminishes and the psychologist is unable to express the realities with which he is dealing in terms of mathematical formula, as does the physicist who has encountered the same ambiguity in the realms of matter. For the psychologist, however, thinking in antinomies provides the means of expressing background phenomena such as synchronistic events. Such a thinking does not interpret reality and the unreal as opposites but comprehends them as a unity; thus the synchronistic phenomenon remains what it is: *a natural paradox.*

Causality is deeply rooted in human thought. Whenever the boundaries of causal explanations are reached, popular imagination explains the unexplainable in terms of "magical causality." It is a common saying that the dying man "sends" his ghostly apparition, that he deliberately causes the stopping of a clock, or produces an inner image, arranges a premonition, a thought, etc.

The necessity of dispensing with causal thinking is the main reason for the objections raised against parapsychology as a science. In the *Encyclopaedia Britannica* (1961) we read: "The chief obstacle to a more widespread scientific acceptance of the findings of parapsychology, as some of the fairest and most competent sceptics have pointed out, is the

almost complete lack of any plausible theoretical account as to the underlying causal processes." However, it may be assumed that the investigation of parapsychology as well as Jung's concept of "synchronicity" and particularly research and discoveries in the field of nuclear physics, will prepare the way for a new and better understanding. Atomic physics has also had to dispense with causal explanations.

A psychological interpretation of parapsychological phenomena as symbolic events can, of course, also be made on the basis of the psychology of Freud and Adler. Jung's approach has an advantage over these two schools of psychology because the concept of the "archetype" introduces a paradoxical viewpoint that does justice both to the psychical and to the physical realm and takes into consideration the acausality of borderline events. We have mentioned in passing that this approach shows significant parallels with atomic physics. The psychic and physical are no longer fundamentally separate, but emerge as two different aspects of the same background reality. Parapsychology and analytical psychology together have the notable task of acting as a bridge between the outside and the inside, between the physical and the psychic. Through the results of their research they are able to offer concrete evidence of the unitary nature of the world.

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